The Outlook

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The United States Recognizes China

Last week, on complete organization of the Chinese Parliament, our Government formally recognized the Chinese Republic. The State Department's instructions were carried out by Mr. Edward T. Williams, Secretary of the American Legation at Peking, and temporarily in charge. The organization of the Chinese Government had been completed by the election of the Speaker of the House of Representatives of the Parliament, the Senate having previously chosen its officers. There had been consideration of the idea of including, as a condition precedent to recognition, the election by Parliament of a President of the Republic. But this action was finally not made an indispensable condition. Thus is finished a chapter in the history of our Government's relations with that of the new Chinese Republic. Intimate relations began, we are glad to chronicle, immediately upon the formation of the Republic; that is to say, the United States directed its Minister at Peking to continue in the exercise of his office, and our State Department admitted the Minister of the Chinese Republic into full relations with it. Thus, during the formative year of the new Government, the two countries have been practically in complete relations, in so far as the recognition of a *de facto* Government is concerned. The Outlook stated then that when the existing provisional Government should be changed into a permanent constitutional Government, American recognition of it as a *de jure* Government would follow. It has followed. This is timely. For if China once needed American aid as given by Anson Burlingame and John Hay, she certainly, in our opinion, needs it now when she is putting through a historical experiment of vast moment—vast, indeed, when we consider that China, the nation which possesses the longest stretch of dynastic rule, has become the youngest in democratic rule. China would need our aid under any circumstances, but she needs it especially because the other Powers seem disinclined to recognize her new Government. A month ago Secretary Bryan invited the Powers to join the United States in recognition. Only two Governments responded favorably—Brazil and Peru—the others holding the present time to be inopportune. Great Britain, Russia, and Japan have held off: Great Britain perhaps because she first wants her ascendency in Tibet recognized; Russia perhaps because she does not fancy too strong a neighbor in Asia; and Japan perhaps for a reason similar to that governing Russia. So long as we can act in concert with other Powers in developing the idea—which we like to think unselfish—of China's future, well and good. But when England or Russia or Japan selfishly holds back, there is no reason why we should walk with either. However much one may wish that certain conditions in China were better and more promiseful of governmental permanency, it must be admitted that China has amply shown her ability to establish a constitutional government. This, under a monarchical rule, would have been remarkable. It is far more remarkable under republican rule.

The Alien Land Situation in California

Secretary Bryan on his arrival in California was received with respect and cordiality; his suggestions and representations were listened to with attention; but throughout it was evident that the sentiment of the Legislature was for immediate action by the State in the form of a law and for leaving to the courts the interpretation and to the State Department and President the task of adjusting international relations with Japan, if necessary, by a new treaty or otherwise. What is wrong with this is that it ignores the fundamental truth that

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moral and patriotic considerations should lead a State, when it is dealing with a subject which concerns the relations of this country with another nation, to think of something more than its technical rights as a State, and to inform itself in the beginning of the views of the Government in Washington. On the other hand, of course it is equally the duty of the authorities at Washington to anticipate any such situation and to take such steps as will render State action unnecessary. Mr. Bryan's suggestions were four in number. They are summarized as follows:

1. Delay immediate action and permit the State Department to try to frame a new treaty with Japan.
2. Delay immediate action and appoint a legislative commission to investigate alien land-ownership and act with President Wilson in gaining relief.
3. Enact a law similar to the Illinois statute, which allows all aliens to hold land six years.
4. Enact a law similar to the Federal statute in the District of Columbia, which applies to all aliens.

In presenting these suggestions Mr. Bryan well said: "Each State in the Union acts in a dual capacity. It is the guardian of local affairs of its people and in a sense the only guardian, and yet each State is a member of the Union and one of the sisterhood of States. Therefore, in acting upon questions of local conditions, the State always recognizes that it is its duty to share the responsibility with other States in actions affecting the Nation's relations with foreign nations."

The Webb Alien Land Bill

In place of following Mr. Bryan's plea either for delay to allow for diplomacy and investigation, or for legislation which should apply to all aliens, the Legislature gave its attention to a new bill, named after its framer, Attorney-General Webb. It seems probable at this writing that the bill may become law. Its first provision is: "All aliens eligible to citizenship under the laws of the United States may acquire, possess, enjoy, transfer, and inherit real property, or any interest therein, in this State in the same manner and to the same extent as citizens of the United States, except as otherwise provided by the laws of this State." The second provision reads as follows: "All aliens other than those mentioned in section 1 may acquire, possess, enjoy, and transfer real property, or any interest therein, in the manner and to the extent and for the purpose prescribed by any treaty now existing between the Government of the United States and the nation and country of which such alien is a citizen or subject, and not otherwise." It is held by the advocates of this bill that, as it specifically guards treaty rights and also affirmatively confers rights on all aliens ineligible to citizenship, instead of debarring from existing rights those ineligible, it is free from objection or offense. The general belief is that its passage would be followed by negotiations between Japan and the United States for a new treaty to supplant the present weak and unsatisfactory treaty; it is equally probable that the new law would involve asking the United States Supreme Court for a clear and final definition of the condition of naturalization and the rights of aliens. President Wilson telegraphed to Governor Johnson his own opinion that the Webb Bill would involve an appeal to the courts on the question of treaty rights and would bring on what might be long and delicate litigation. Mr. Webb, the author of the bill, dissents from the President, holding that when a treaty expressly provides for limited ownership of land (as the present treaty certainly does) the State is within its proper sphere when it legislates on the subject in a way that recognizes the full treaty rights involved.

The Japanese in California

President David Starr Jordan, of the Leland Stanford University, thinks that the Webb Bill carries in it the sting of discrimination, and that the real issue is one of courtesy and kindliness. A published statement from Mr. Chester H. Rowell urges that there is a menace not for the present but for the future as to ownership. Mr. Rowell points to Hawaii as an object of what general Japanese settlement in California would mean, and declares that, with the exception of the land-owners and anti-union employers, all California is opposed to it; as it is, the Japanese, he says, are the dominant element in California's migratory farm labor. As to landholding, Mr. Rowell's remarks and general conclusions are worth quoting at some length:

> In the case of landholding, . . . instead of dominating anything, the Japanese are practically a negligible quantity. In two or three very limited neighborhoods they have so far invaded the country that white men are moving out. This is a picture in miniature of what might happen if there were any wholesale and continued Japanese immigration into this coun-

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try, and is sufficient justification for preventing at any cost such a result. But these places so far are few and small, and the Japanese authorities offer their assistance in securing the dispersion of the Japanese who tend to concentrate there. They do not, in their present dimensions, constitute anything but a local menace....

Inasmuch as ninety-nine per cent of the whole Japanese question is of necessity National and international, it would seem that those who wish to reserve the power of the Nation for vigorous and, if the emergency should ever require it, for radical action, may consistently favor conservative action by the State on that small fragment of the whole question which is within its jurisdiction.

This statement is doubly significant as it comes from a Californian who is in sympathy with the present State administration.

The Progress of the Tariff Bill

The general debate in the House of Representatives on the Underwood Tariff Bill, after lasting just two weeks, came to an end on April 28, and it was then hoped by the Democratic leaders that proposed amendments might be dealt with and a vote reached within a week or perhaps two or three days more. Then will begin the more equal and probably harder-fought struggle in the Senate. The debate in the House was, as a whole, marked rather by lively skirmishing on single points and clever repartee as between political opponents than by notable addresses based on broad economic principles. The exceptions, as might be expected, were the speeches of Mr. Underwood for the Democrats, Mr. Payne for the Republicans, and Mr. Murdock for the Progressives. Mr. Underwood showed tactical ability, tact, and force in keeping his party vote together. In reporting the measure from committee Mr. Underwood described its chief purpose as being revision which would change the tariff "to a basis of legitimate competition, such as will afford a wholesome influence on our commerce, bring relief to our people in the matter of the high cost of living, and at the same time work no detriment to properly conducted manufacturing industries." He was unable to promise immediate reduction in retail prices to the consumers, declared that the Republican theory that the tariff should represent difference of cost here and abroad was false, and advocated the imposition of high rates on luxuries and low rates or no rates on necessities as an essential part of his bill, adding: "We remove the taxes at the custom-house purposely to levy a tax on wealth. I wish my friends on the other side to understand this distinctly. When you levy your tax on consumption, the man of moderate means pays as much taxes on the clothes he wears and the food he consumes as the multi-millionaire." Mr. Payne asserted that the bill would prove a failure as a revenue-producer, defended the principles underlying Republican methods of revision, declared that the Underwood Bill copied some of the greater advances of the Payne Bill, and that the claims made for it as regards necessities and luxuries were largely demagogic. Mr. Murdock laid great stress on the secrecy with which rates were made and the lack of any real guiding principle in the absence of proper tariff commission reports. Thus he said:

All the provisions in the matter of the tariff enter into the delicately interrelated adjustments of the Nation's industrial life. Yet this task of revision, admittedly difficult, has been undertaken again with the old disregard of correct methods for the collation of accurate information and in defiance of a universal popular demand that the tariff shall be revised scientifically.

Under the guise of reducing the cost of living it may destroy the very basis of our industrial prosperity. Proposing and promising to cheapen the food and clothing of the workingman, it may take from him the very means by which he can earn his livelihood.

A Canadian Railway's Public Spirit

In these days of fastidiousness about the behavior of public service corporations it is a pleasure to be able to praise the Canadian Pacific Railway for adopting a policy that, for progressive public spirit as well as sheer business wisdom, is noteworthy in railway history. It has shut down tight on selling any of its lands to speculators. When the road was under construction thirty years ago, the Company got a grant of twenty-five million acres of public land in the rich prairie provinces of western Canada. Since then it has remained the only private landowner of any national consequence in Canada, except the Hudson's Bay Company, which has held about seven million acres. The Railway Company has always been remarkably liberal with its land, selling it freely at a reasonable price, and consistently helping the bona-fide settler in every possible way. It has kept an enormous amount of capital tied up in projects for development and colonization, not merely to attract the settler to the land,

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but to furnish him solid backing and assistance when he got there. But it found before long that the enterprising speculator was being attracted also, and that some of its best holdings were being picked up by non-resident individuals and syndicates and held, without development or any intention of development, for the inevitable rise in values. The Company has now put a stop to this. It strictly limits the amount of land it will sell to any one person. Each land contract now contains an ironclad development clause, and also binds the purchaser to take up personal residence within six months. All mineral rights are reserved to the Company, so that there is no confusion of straight agricultural opportunity with the opportunity to get rich quickly without working, as, for instance, in the palmy days of the oil lease in western Pennsylvania. The Company disposes of the right to work minerals and timber only by separate contract and on terms which essentially accord with the general policy of the Dominion Government towards natural resources.

Radical Wisdom

Sir Thomas Shaughnessy, the President of the Canadian Pacific Railway, is in England, but in his absence Mr. J. S. Dennis, Vice-President in charge of the National Resources Department of the Railway, has given The Outlook this statement of his attitude:

We don't want a few rich gentlemen to sit in their offices in London and New York and hold our land out of use until other people's industry gives it a value that they don't earn. The capitalist-speculator is the curse of a new country. We never much minded the farmer-speculator, because as a rule he gets enough real work done on a virgin soil to pay his way; but land speculation as broadly understood is a detriment not only to the railway but to the public welfare. The public interest and the interest of the railway are identical here, because they both demand a producing population. Mere capital invested and tied up in lands means nothing to us or the public. Besides, the ownership of land is really a public trust. We don't consider that we own our land in the same sense as we own our cars, engines, and steamships, for instance, because these are products of labor and the land is not. Strictly speaking, land is always public property and can never be absolutely alienated. We think we have a right to take a reasonable profit out of land for services rendered in making it accessible, but we have always felt bound, and it has always been our policy, to administer our control of the land in the public interest, and we think this means letting it go to those who will use it instead of to those who will merely hold it out of the market. This puts us in line with the governmental policy in many of our provinces and municipalities. They can and largely do check the speculator by their power of applying differential taxation. In the Provinces of Alberta and British Columbia, for instance, and in cities like Edmonton, Calgary, Victoria, and Vancouver, the land bears all taxes. There is no use in holding land for a rise, you know, if the Government steps in and appropriates the rise or a big slice of it when it comes. But, aside from all this, I repeat we are glad to help discourage speculation, because it is good business. I don't want you to think we are posing for anything but a mercenary and hard-fisted corporation. We reckon that every bona-fide settler working and producing along our line is a minimum permanent asset of $1,000 to the railway. That is the important thing to us; but at the same time we cannot help seeing that if he is worth a thousand dollars to us he must be worth at least that much to the Dominion.

All of which bears strongly on the sentiment growing in this country that some of the increment of land values must somehow find its way back to the public that created it. The questions seem inevitable: If land speculation is against public welfare in Canada, why not here? If it is bad for the Canadian Pacific Railway, the greatest public service corporation in the world, why not for our railways? If a Canadian province or city can apply differential taxation to bear against idleness and speculation and in favor of industry and production, why not one of our States or cities? If the Canadian city of Edmonton can tax speculative holdings like those of the Hudson's Bay Company into use, why not New York, Chicago, or Seattle? Many of us will feel that our best thanks are due to the Canadian Pacific Railway for its surprising testimony that "what is not good for the swarm is not good for the bee." When its policy is known and analyzed by economic authorities in this country, it will no doubt be a great factor in determining for us the thing of which we chiefly stand in need, namely, a sound doctrine of public property.

Private War

If the labor conflict in Paterson, described last week in The Outlook, reminds us constantly of the scenes at Lawrenceville, that going on in another part of New Jersey recalls the worst days of the mining troubles in Colorado or the more recent "war" in West Virginia, with its "pitched battle" and its sharpshooting. Not many miles from Dover, in Morris County, is the Mount Hope mine, the history of which dates back to the Revolution. The miners

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are trying to maintain a labor union affiliated with the Western Federation of Miners. The owners of the mine will not recognize the union, and have refused an increase in wages of twenty per cent, but have been willing to yield on some minor points. Out of this apparently rather commonplace labor situation there has grown a state of affairs which seems almost incredible. One seems to be reading of some beleaguered fortress in the Balkan war. As described by a writer in the New York "Evening Post," from whose account we summarize, the two factions are in armed camps, one intrenched in a fort, the other watching and ready to attack from the outside. Searchlights at night from the fort sweep the surrounding country; a powder magazine is guarded by sentry-boxes; here and there is a pile of stones behind which lies a rifleman. Without the searchlights, says the narrator, "the Empire Steel and Iron Company could not defend its million-dollar property, with all its armed guards, from striking employees, who threaten to drop dynamite into open shaft mouths, or, rushing the buildings, demolish in similar fashion the new power plant. Rifle shots heard at intervals through the night are devoted to the same purpose." Professional strike-breakers carry on the work; bullet-proof shields protect the guards; now and then the explosion of a bomb is heard; visitors to the property, even by day, must run the risk of attacks with stones. In short, what comes very near being a state of siege between armed enemies exists. The striking miners threaten that if an attempt is made to run trains on the branch railway leading to the Company's iron and steel works, they will tear up the track and wreck the first train. If half of the vivid story told in the article to which we refer is true, the situation is not figuratively but literally a private war. To protect property is the duty of the State, not of hired troops in private pay. Our present industrial situation as revealed in this Siege of Mount Hope seems three-quarters mediæval. The settlement of disputes as to recognized unions and rates of wages ought never in a civilized country to depend upon physical force and tests of endurance between the two parties. When one reads of such a condition as this, it is to remember with envy the ease and satisfaction with which labor disputes are settled under law in distant New Zealand. Some day, perhaps, America will place herself in line with the Antipodes.

The Week at Skutari

Despite the fact that the fortress of Skutari is no longer Turkish, but Montenegrin, events there and in Albania last week were sufficiently interesting. Coincidently with the Duke of Montpensier's declination of the throne, Essad Pasha, the able defender of Skutari during six and a half months, proclaimed himself King of Albania at Alessio, the first Albanian town of importance south of Skutari. There is a certain poetry in Essad's audacious act. He is not a Turk, but an Albanian, and has a reputation for simplicity, independence, and a keen if elementary sense of justice. Like other Albanian chiefs, Essad opposed the Young Turks' repressive measures in Albania. His forces at Skutari were larger than at first reported, and to them have now been added the forces operating in Albania under Djavid Pasha, and also many independent Albanian contingents, so that Essad is reported to be in control now of nearly thirty-five thousand men. He will doubtless meet with some opposition even among the Albanians themselves, for they have always enjoyed a reputation for tribal feuds. But he may be enjoying support in a strategic quarter if the report is true that he has made an alliance with the King of Montenegro, and has offered special protection to the Orthodox or Greek Catholic Church—the church of most of the Slavs. This news, together with the Montenegrin refusal to surrender Skutari, must have been unwelcome to the Austrian Government. At all events, Austria immediately concentrated her troops on the Montenegrin frontier, and recalled from their Alpine fastnesses the flower of her army—the Tyrolese. Then Montenegro acted. Leaving only five battalions of Montenegrin artillery in the city, the Crown Prince and his troops left Skutari at once and proceeded to Cettinje, the capital, and thence to the western frontier, ready to engage the Austrians at any instant when an attack should be made. The Montenegrin Government also mounted heavy guns on the heights above Cattaro, the southernmost Austrian port. Meanwhile the international fleet remains at Antivari.

Skutari and the Slavs

It seems strange that a little, hitherto unknown town of northern Albania should become the cause of complications which may involve Europe in war; and yet this is the case.

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MONTENEGRO

The horizontal lines in the above map show the territory which the Powers are reported to have offered to Montenegro and Servia if Skutari is given up. The little squares show the territory demanded by Montenegro

Acting on Austria's determined initiative, the Powers sent the following demand to the Montenegrin Government last week:

We have the honor to declare, collectively, to the Royal Government of Montenegro that the taking of the fortress of Skutari does not in any way modify the decision of the European Powers relative to the delimitation of the frontiers of northern and northeastern Albania, and consequently the city of Skutari must be evacuated with the briefest possible delay, and must be handed over to the European Powers represented by the commandants of the international naval forces lying before the Montenegrin coast. The Royal Government of Montenegro is invited to give a prompt reply to this communication.

The Montenegrins protested against "this unjust and cruel demand," and once more asked the Powers "to examine in an equitable manner the vital question of Montenegro's future, and to place that nation on an equal footing with the other Balkan Allies." While not consenting to yield Skutari, the Montenegrin Government suggested that, "with the greatest deference for the Powers, it reserves the right of bringing up the question of Skutari in the course of the final peace negotiations, when the Albanian boundary will be settled by the Allies and the Powers." It is, of course, earnestly to be hoped that this boundary line may be settled without war. But the Powers might with equal justice have demanded of Greece that she surrender the fortress of Janina, captured by her, and which in southern Albania occupies a position corresponding to Skutari in northern Albania. "Immorality" feebly describes the conduct of Austria in demanding that Skutari be given up; and "flabbiness" but feebly expresses the attitude of the Powers in capitulating to her. The demand of the Powers is thus a means to placate Austrian ambition to have the new capital of Albania located as near as possible to her. At the same time, a highwayman is sometimes able to offer what seems an adequate offset to the spoils which he wants to grab; and in this case, as will be seen in the accompanying map, the Powers have offered to Montenegro and Servia a territory twice as large as Montenegro itself and containing at least three important towns, Ipek, Jakova, and Prisrend. This, however, is only a palliative. The incidents in Russia and four Austrian provinces reported by us last week show that the Skutari incident has awakened a force far greater than any one European nation, and that is the racial power of the Slavs.

The New British Ambassador

Few men have had a wider diplomatic experience, or have a more sympathetic insight into the needs of the different nations of mankind, than the new British Ambassador. He has served in China, in Turkey, in Russia, and in the United States. He was promoted to his present post from Sweden. Everywhere he has made himself the understanding friend of the people with whom he has been associated. It is not unfair to say that this attitude of his has been peculiarly marked in Sweden and the United States. Probably few men, not themselves of Swedish birth or origin, have the intimate acquaintance with and admiration of the great men and the great deeds of Swedish history that Sir Cecil Spring-Rice has. The Swedes of to-day, with their strength and their charm, the Sweden that sends forth her travelers, like Sven Hedin, across the unknown countries of the roof of the world, and her explorers in the Northern and the Southern hemispheres; the Swedes whose naturalists have ever upheld the tradition of the great Linnæus, the founder of modern botany, appeal to Sir Cecil precisely as do the mighty warriors and warrior statesmen who from the days of Gustavus Vasa to

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the days of Charles the Twelfth made Sweden one of the great and masterful empire-builders of Europe. The same qualities that have given Sir Cecil his close and intimate knowledge of Sweden and his peculiar touch with the Swedish people have given him a quality of sympathetic insight into American character such as few men not Americans by birth have. He is a man of very wide and very deep cultivation, but of curiously simple democracy, not merely socially but intellectually. By inheritance and by practice he is a man who judges other men absolutely on their merits as men, who is quite incapable of any feeling of arrogance toward others himself or of more than a good-humored tolerance of arrogance in others. It is no secret that some of the most prominent British statesmen who have dealt with Eastern affairs have owed most of their intimate knowledge of such affairs to Sir Cecil, and he has a peculiar understanding of the great world forces that tell for division and union not only as between civilized nations but as between civilized and the less civilized races of mankind. Yet with this knowledge goes an intimate understanding of the play of social and industrial forces within the great civilized industrial nations themselves, a play so absorbing to the people within each nation as to tend to make them forget the no less absorbing play between that nation and others.

Secretary Daniels on Journalism

Josephus Daniels is not only Secretary of the Navy but is, and long has been, one of the best known of American newspaper editors. He is the proprietor of the "News and Observer" of Raleigh, North Carolina—one of the leading newspapers of the South. In a recent speech before the Associated Press and the American Newspaper Publishers' Association, Mr. Daniels set forth in brief compass an ideal for the newspaper man which we wish that all newspaper men would follow. That a great many of them do follow it we believe, though it is plain that a large number regard their work as a New York editor, one of the originators of yellow journalism, once described it—a manufacturing process of taking white paper, putting it through a machine called a printing-press, and transforming it into a commercial product people want to buy. These are Mr. Daniels's words: "The man who enters journalism with the mixed motive of doing good and getting rich may become both a publisher and a writer, but he will never become a journalist. He can't, any more than a man can become a great surgeon who always has his eye on the size of his fee As the surgeon is utterly oblivious to the thought of compensation while trying to save life, just so the real journalist must enter upon his profession with the desire to serve as his consuming passion." It is a good standard Secretary Daniels has set before us all, whatever our occupations.

Warning!

People who are sufferers themselves, or have friends who are sufferers, from tuberculosis are now in special need of warning. The announcement that Dr. F. F. Friedmann has made an arrangement by which his so-called serum or vaccine for tuberculosis is to be manufactured in some thirty-six States and sold within those States should raise no hopes. So far the medical profession at large has not been informed whether this preparation is a serum or a vaccine. In other words, no one has been told publicly just what the nature of this preparation is. No results are yet known on which conclusions regarding its efficacy can be based. Whether there is any private knowledge on the subject or not it is impossible to discover. Dr. Friedmann has administered this preparation in a considerable number of cases in this country, but the time that has elapsed has been but a few weeks. No sure results can be known before the lapse of months, or even years. If there are any cases which have been under observation for years after the administration of this preparation, no announcement of the results has been made. Dr. Friedmann has obtained through the newspapers a great deal of publicity, and as a consequence people know about him as well as if his claims had been made the subject of a nation-wide advertising campaign. Without waiting for any report by competent authorities upon this so-called cure, a drug firm has entered into a contract, so it is reported, for its disposal by sale. We have no means of knowing whether there is the slightest merit in this preparation or not. No one has any means of knowing whether the effect of the serum or vaccine might not be actually injurious. Whether the drug firm that has bought the right to dispose of this preparation knows anything about it, no one is informed. Of

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course, as a commercial venture, from the point of view of mere profits, it is not necessary for the firm to know anything about its merits. The amount of free advertising that the preparation has already received is enough to make an investment in it as a commercial speculation rather attractive, even at considerable cost. If Dr. Friedmann's method of treatment is genuine he could at once dispel all suspicion by following the practice that accords with sound medical ethics and open his laboratory method and his records as to tests from beginnning to end to the scrutiny of medical experts. Until he does that, and until the results are known, there is every reason for bidding those who are seeking relief from this scourge of tuberculosis to beware.

A Commencement that Inspires

Hampton Institute, unlike most other schools and colleges, holds its graduation exercises in the latter part of April. Week before last a member of The Outlook's staff was again fortunate enough to be numbered among the guests of that great school, founded by General Armstrong, for the education of Indian and Negro boys and girls. A perennial inspiration is this Hampton Commencement. It is a living refutation of the idea that the artist, the humanitarian, and the practical man of business can find no ground of common understanding. Something of its appeal can be suggested by the remarks of two recent visitors seeing for the first time the graduation exercises of the Institute. On the platform a young colored man, deft-fingered and clear and distinct of speech, was delivering his "thesis." For readers unfamiliar with Hampton's methods who may be puzzled to know what fingers have to do with a thesis, it should be added that the young man was at the same time constructing and describing the frame of a model hip-roof. "Oh," said one visitor, "if Wendell Phillips could see this!" "Yes," replied his friend, "and if John Ruskin could be here with him!" The thesis completed, it was at once put to practical test by being jumped on by the author and his collaborator. It is to be questioned how many academic orations could stand the equivalent of this drastic putting-to-the-proof. Other candidates for diplomas, accompanying their action with a running commentary at once interesting and concise, showed how to make a bed, cook oatmeal, and lay a brick wall. But, after all, the skill they displayed was of secondary interest to the spirit with which they worked. It is truly hard to realize all that Hampton has accomplished in the fifty-five years of its existence. Like the embodiment of all ideals, the onlooker sees the accomplished fact, and very little of the struggle that has brought that fact into concrete existence. Something of the magnitude of Hampton's heroic undertaking is brought home to the visitor when he turns from such a Commencement programme as we have described to listen to the organ-like chorus of over half a thousand Negro men and women lifted in the sweeping measures of the old freedom song:

"Before I'd be a slave
I'd be lying in my grave
And go to my Lord and be free!"

The Red Cross and the Floods

The American Red Cross has sent forty-five agents into the field of the recent floods, and is also aiding sufferers from the cyclones in Alabama and Nebraska. Some two hundred Red Cross nurses have also been at work caring for the sick and aiding to prevent the spread of disease. In this connection our readers should know that the Red Cross already had nearly four thousand trained nurses enrolled in its lists; hence, with a hundred and ten local committees, there was an instant mobilization of trained nurse forces as soon as the news of the floods reached the headquarters at Washington. It was a satisfaction to feel that, for the first time in the history of American disasters, as many nurses could be put into active duty as were required. The Red Cross has received about $1,750,000 for the special flood work. The sending out of receipts alone for this amount was no small labor. There is always the matter of administration, consultation, etc., to be done in a little room in the War Department. It would be a godsend to the Red Cross if Congress could appropriate funds for a site and building for the Red Cross headquarters, to which the Loyal Legion has been ready to give $300,000 additional. The Loyal Legion offered its donation on condition that Congress would give a suitable site. A bill appropriating $400,000 recently passed the Senate without opposition, and the House Committee submitted a unanimously favorable report on it to the House of Represent-

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atives. Opposition, however, arose because the permanent headquarters of the American Red Cross were to be in a memorial to the *loyal* women of the Civil War. It was argued that the Confederate women were just as brave, devoted, and self-sacrificing as the women of the North, and that, anyway, no memorial should perpetuate sectional feeling. It was proposed that the word "loyal" be eliminated and that the building be a memorial to all the Civil War women; but the Loyal Legion gift was conditioned upon retaining the word "loyal." Whether in the way proposed by the Loyal Legion, or in another way, the American Red Cross should be appropriately housed. Under its new administration, in less than eight years the public has shown its confidence in this work by giving over ten million dollars to it—and not one penny of this has come from any Government appropriation.

"Tap Day" Undergraduate traditions, just as long as they are taken with a grain of salt and observed with a becoming sense of proportion, are undoubtedly wholesome things. They lend an air of permanency to the short-lived student body—they borrow from the past the dignity of the unknown and give to the future a comforting basis of established fact. Occasionally, however, traditions become master of their creators. It is the tradition of West Point that "plebs" should be hazed, a tradition which is frequently interred with appropriate ceremonies, but which seems, unfortunately, to have more lives than the proverbial cat. It is a tradition at Harvard that the "Clubs" are not subjects for printed comment—a tradition partly exploded by an editor of the "Harvard Crimson," who, backed by undergraduate opinion, recently caused the disbandment of a pernicious Freshman organization. At Yale, self-confessedly the most democratic of American universities, there has grown up about three Senior societies an aristocratic tradition, finding its perfect flower in the celebration of Tap Day. On that august occasion, in the presence of throngs of curious outsiders, anxious friends, and excited undergraduates, the Juniors of the academic department are divided, socially speaking, into sheep and goats, the "successes" and the "failures" of their class. The exaggerated importance given to this ceremony, this public display of a social distinction that has come to bear an increasingly remote relation to actual merit, has been well described by a character in Owen Johnson's "Stover at Yale:"

> The harm is that this mumbo-jumbo, fee-fi-fo-fum, high-cockalorum business is taken seriously. When a boy comes here to Yale, or any other American college, and gets the flummery in his system, believes in it—surrenders to it—so that he trembles in the shadow of a tomb-like building, doesn't dare to look at a pin that stares him in the face, is afraid to pronounce the holy sacred names; when he's got to that point, he has ceased to think, and no amount of college life is going to revive him.

If to the outsider this event has much the appearance of a farce, to its victims it is a very real tragedy.

What the Sophomores Ask With courage, equally real, one hundred and fifty members of the Sophomore class at Yale have banded themselves together for the purpose of forcing these Senior societies to take some definite step towards the amelioration of present conditions. Their protest, in part, follows:

> We believe that the best contributions a man can bring with him to college are his imagination, his critical faculties, and his individual ideas. The conditions at present are oppressive; they stifle spontaneity; they engender hypocrisy, and they create unnatural and strained relations, with a resultant tendency to undermine existing friendships.
>
> All this may be attributed directly to excessive secrecy, a secrecy greatly magnified by the extreme and inconsistent publicity of Tap Day. This latter institution is not only an unnecessary and sensational display, giving undue advertisement to the societies themselves, but also over-emphasizes the distinction between those who are chosen and those who are not. Moreover, the secrecy which this publicity makes doubly evident immediately places the Senior societies still more conspicuously before the undergraduate mind, resulting in a tendency to overrate the Senior social system, making it an end, not a means.
>
> It has been asserted that secrecy is essential in upholding a proper respect for the societies; we maintain that if the societies cannot command respect, with or without secrecy, purely through the esteem which people have for their members, they have not then chosen men most deserving of the societies.
>
> We believe that there should be a recognition of merit, not on the basis of actual accomplishments alone, but to a large degree on the basis of what men have attempted to do, and on the revelation in that attempt of qualities of character and of personality. We believe that the forty-five men who have so gained the esteem and respect of their classmates and represent to that class the highest ideals of Yale should be

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elected without undue regard to family influence or personal interests.

In consequence of the above considerations we suggest that secrecy be reduced to a reasonable privacy; that Tap Day as it now exists be abolished, and that the greatest care in the choice of men as outlined above be exercised. We hope that these suggestions will be considered in the impersonal spirit in which they are offered.

Such a document as this is an extremely significant comment on what conditions at Yale have been in the past, a distinctly encouraging sign for the future, and a very great credit to the broad and public-spirited outlook of its authors.

Andrew Sloan Draper

Dr. Andrew Sloan Draper, who died in Albany last week, exercised a larger influence on the life of the Nation than some men of wider newspaper reputation. He was a great educational executive, and to educate is more important than to govern, since to train men wisely for self-government is more important than to govern them untrained; and in a democracy to educate the plain people for life is more important than to educate a cultured class. Dr. Draper, therefore, did well when, in 1904, he resigned the presidency of one of the largest and most influential universities in the land, the University of Illinois, to become the Commissioner of Education in one of the most populous States of the Union, the State of New York. The double-headed and somewhat chaotic school system of the State was at that time reorganized, and, if we mistake not, that reorganization was effected, with the aid of Dr. Draper's counsel, before he was elected as its head by the State Legislature. Dr. Draper possessed a rare combination of qualities—high educational ideals, great force of character, and the patience to go no faster in the realization of his ideals than he could carry with him the people of the State. Under his leadership the whole school system has been unified, better educational standards have been established, the teaching force has been improved in quality, school libraries have been developed, and the whole State school system has moved toward the realization of his ideal—a great popular educational university. Much remains to be done before this ideal will be realized, but we do not know where to look for a better statement in equally brief compass of what the public school system of free States should be than in the following paragraph from an address delivered by Dr. Draper in December, 1910:

> Education that has life and enters into life; education that makes a living and makes life worth living; education that can use English to express itself; education that does not assume that a doctor must be an educated man and that a mechanic or a farmer cannot be; education that appeals to the masses, that makes better citizens and a greater State; education that supports the imperial position of the State and inspires education in all of the States—that is the education that concerns New York.

It devolves upon the Board of Regents, which is the educational legislature of the State, to elect Dr. Draper's successor. The Outlook hopes the Board will follow the example set when Dr. Draper was elected: that it will look over the country for the ablest educational leader that can be found. In so doing it may well include in its search the South, which is fast taking a position of leadership in the new educational era of the Nation.

The Practical Short Ballot

Has anybody heard recently from the city of Sumter, South Carolina? If so, we should like to know about it; for, in common with the rest of the country, we are deeply interested to hear how the "city manager plan" of that enterprising community is working. The Chamber of Commerce of Sumter has published a pamphlet which gives a brief but very readable account of the inception and the application of this original idea in municipal government. The Germans have successfully used it in the management of their cities. Lockport, New York, was the first American city to make an endeavor to govern a city by employing an expert manager; but the Lockport plan, although it excited plenty of discussion, never came to fruition. In 1912 the Legislature of South Carolina, with a wisdom which we wish some Northern State Legislatures would adopt, gave the city of Sumter and its ten thousand population the right to choose between the commission plan and the city manager plan of government. Under the commission plan there would have been three commissioners, one a mayor with a salary of twelve hundred dollars, and the other two councilmen with salaries of one thousand dollars each. Under the city manager plan there were to be three councilmen, one of them bearing the title of Mayor, who should receive nominal salaries, and who should not give up their own private business

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to manage the affairs of the city, but should employ an expert city manager and fix his duties and salary. Under this plan the salaries of the three commissioners, or councilmen, aggregated seven hundred dollars, leaving them to spend two thousand five hundred dollars for a city manager without exceeding the amount allowed for the commission plan. The voters adopted the city manager plan by a large majority. Under it three commissioners of an unusually excellent type were elected, because capable men were willing to stand for office when it did not involve the total abandonment of their private business. The Mayor, or president of the commission, is a lawyer who had previously been Mayor of Sumter, and who had worked actively for the city manager plan. Of the other two commissioners or councilmen one is a farmer and the other is a banker and financier. The commission advertised for applications for the position of city manager last autumn, and were enabled to make their choice from among about one hundred and fifty applications. A practical engineer was finally selected, and he is now the city manager. His work must be satisfactory to the commission, and he holds his office only during the commission's pleasure. But he is free from political influence and political pressure, and is also free, we infer, to discharge inefficient employees, to hire efficient ones, and to adopt new methods or discard old methods, like a manager of a factory acting under a board of directors. In employing their manager the three commissioners of Sumter made no stipulation that he should be a resident of the town or of the State. They required only that he should be familiar with local conditions. The Southern States are showing a remarkably progressive spirit in many fields of activity. Nothing, however, that has been done in the South recently is more pregnant with possibilities for future civic welfare than this co-operation between the State Legislature and the city of Sumter in applying the idea of scientific management to city administration. In this work Sumter is responsible not merely to itself but to the whole country, and we hope the commissioners, the city manager, and the whole body of citizens will co-operate to make a success of the venture. It may mean much to the future history of the United States. It should be added that in its pamphlet, from which we get our information, the Sumter Chamber of Commerce refers to the fact that the city manager plan is an effective embodiment of the short ballot principle, which is stated by its chief advocate, Mr. Richard S. Childs, as follows: First, only those offices should be elective which are important enough to attract and deserve public examination; second, very few offices should be filled by election at one time, so as to permit adequate and unconfused public examination of the candidates.

NEW YORK CITY'S PROBLEM

What is the problem of New York City in the forthcoming municipal campaign?

If you draw on a map a square of which each side represents only seventeen and two-thirds miles, you will have graphically expressed a little more than the total area of the city of New York. Into such a minute portion of the globe's surface are compressed an unthinkable number of men, women, and children—a number approximately that of the entire population of Ohio, greater than that of Texas, the largest in area of the States of the Union, greater than that of several nations of Europe.

On this spot, where is to be found the most congested of the earth's population, there are people who have come from every portion of the earth. People who have lived apart, in isolation, in one quarter of the globe, have been thrust in with people of every other quarter of the globe. It is as if the Almighty, after developing separately many strains of humanity, were conducting a huge experiment in taking samples of all these strains, putting them all in this small space, and saying to them, "Now learn to live together."

The problem of New York City is the problem of creating out of these human materials in this circumscribed area on the edge of the sea a self-controlled community of healthful, orderly, efficient, happy people. This is the problem that is before the people of New York in the forthcoming municipal campaign.

Health. These people are so congested, they must eat, sleep, work under such conditions of crowding, that no individual or group of individuals among them can secure self-protection against ill health. Some of the milk of New York City comes from Canada! Some of it is forty hours old before even it reaches the city! This is part of the food supply on which the lives of hundreds of thousands of babies depend. In a single block of houses in New York more people live than in

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many a small city. Communicable disease in such a place has rich soil. That New York is a healthful place in which to live, as is shown by its low death rate, is one of the great proofs of the possibilities of self-government. In this respect the people—or rather the peoples—of New York are learning to live together. But the problem is a continuing one. The problem of self-government in New York is, in part, one of maintaining and improving conditions of health.

Order. These people live together under such conditions of crowding that there is always present the acute question of order. Anywhere anarchy is destructive—here it would be unimaginable chaos and ruin. The police problem of New York is not merely that of restraining the criminal and the vicious, it is the maintenance of orderly and regulated life. It is not a merely negative but a positively constructive force that is represented by the blue-coated police officer. The problem of self-government in New York is one of maintaining the power of self-regulation and self-direction.

Efficiency. The people of New York work under conditions which, if left alone, would create unparalleled human waste, oppression, and misery. Against these conditions no individual or group of individuals can contend alone. The whole city must deal with them. The city must provide means by which the people can go to and fro between their homes and their places of work. If the means of transit are inadequate, no benevolence on the part of landlords can prevent the oppression of bad housing, or on the part of employers can prevent the oppression of industrialism, or on the part of parents the invasion of the home by the factory. The city must provide schools by which its children shall learn to be self-supporting, self-reliant citizens who can and will contribute their share to the wealth on which the city's material fabric must rest. This is not the only function of the schools, but it is the function that is related to the working conditions of the people. The city, too, must regulate and restrain those who take advantage of the presence of a massed population to exercise industrial power in disregard of human welfare. Not solely for the sake of competing with other cities, but also for the sake of securing justice for its own people, the city must regulate its own industrial conditions and promote the citizen's efficiency.

Self-Development. The people of New York, moreover, live under such conditions of crowding that individually they cannot secure means of recreation that makes work possible and of self-development that makes existence justifiable. The dwellers on the East Side of New York cannot secure by or for themselves access to the fresh air and the green fields and the open spaces of the country. They cannot individually acquire for themselves great paintings to hang on their walls, or libraries for their own shelves, or familiarity with the works of the great composers. And even if they had access to these lasting products of human use, they cannot of themselves individually cultivate the power to appreciate and value with discrimination the works of art that they might see or read or hear. It is not merely to make producers of wealth out of little children, but to make stronger, better-developed, happier people out of both children and adults that a city like New York should maintain its system of public schools. It is to this end also that it is right for the city to reserve from claims of industry and from the demands of the house-builder areas of land for parks and playgrounds and recreation centers. It is to that end that it is right for the city to maintain museums of art and of natural science, libraries, municipal concerts, municipal theaters, and the like. That city is a failure which is merely a place where people are born, do their work, and die. Only that city approaches success which becomes a good place in which to live, a large household in which the spirit and purpose of the family are extended to include the whole community.

Here lies the problem of the government of New York City. It is this problem of making out of the five million heterogeneous people of New York a healthful, orderly, efficient, happy household, that confronts the city this year in its forthcoming municipal campaign.

That the great majority of the people of New York wish to make it into this sort of city there is no possible question. That the great majority realize that it cannot be so made by trusting to luck or to the mercy of "natural law" there is no doubt. There are in New York selfish, powerful interests that stand in the way of the realization of any such ideal, but they are not all-powerful. The duty that rests upon all who have the welfare of New York at heart is to come together on a common platform which shall

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set forth this purpose in concrete form and specific recommendations.

They should consider such questions as the development and in some respects the reorganization of the public school system to make it not merely a means by which the elements of what is called a common education are taught, but a means by which the city's children shall be developed into useful and happy manhood and womanhood. Does this mean the supplying to the children by the city of nutritious and cheap school luncheons at cost? Does this mean the enlargement of the school-houses as places not merely of study but also of recreation? These are questions that might well be answered in such a platform.

Those who unite in this campaign should consider such questions as the extension of the powers and functions of the Department of Health to include not merely the supervision of the work of dealing directly with disease or the conditions that promote disease, but also the direction of work that will promote health and bodily vigor, so that it will no longer be true, as, to the shame of the city, it has been true in the past and is true now, that the physical proportions of a New York City child are determined by the place in which he lives and not by the inherent possibilities of the child himself.

Those who unite on such a platform should consider such questions as the enlargement of the functions of the police, so that the police officer will become more and more not merely an agent of restraint, but an adviser of the stranger, the helper of the unprotected, the embodiment of the people's power of public self-direction. In the light of recent revelations of corruption in the Police Department, it may seem strange and even humorous to suggest the enlargement of its powers. There is no other way, in fact, by which the power of evil can be cast out except by substituting for it the power of good. One of the surest ways by which to make the Police Department a source of pride to the city is to give it work which will be a source of pride to the police.

And, not least, those who come together on this common platform should consider questions concerning the amelioration of the life of the common people and the provision for larger opportunities for them—not as a gift from a governing class in the city to the unfortunate, but as an attainment of common benefit by a self-governing people through self-government.

Those who come together on such a platform will find a common enemy. A constructive programme along these lines will inevitably lead to an anti-Tammany campaign. If the city's death rate has been year by year reduced, it has been in spite of Tammany Hall. It is Tammany Hall that is responsible for the misgovernment which has meant filthy streets, noisome tenements, unsanitary factories. There has never been a Mayor of the city or a Governor of the State who has sought to improve the health of the people of New York that has not had to fight Tammany. It is Tammany Hall, by its system of making city contracts opportunities not for public benefit but for private graft, which has done its best—or rather its worst—to turn the resources of the city away from real public use. It is Tammany Hall that has used the public schools not as a means for developing the children of the city, but as a means for distributing political benefits to favorites. It is Tammany Hall that has provided the Police Department with its "system" by which officers of the law have been in partnership with the breakers of the law, and the protectors of the people have been in partnership with their oppressors and corrupters. It is Tammany Hall that has resisted the movement to make the administration of the city's affairs efficient, and has, by encouraging inefficiency, obstructed the efforts of the people to secure the amelioration of city life and the opportunities for physical, mental, and moral self-development.

The forthcoming campaign will be inevitably an anti-Tammany campaign if it is built on a great constructive programme for the securing of a great municipal ideal. What such a programme should be we do not here discuss in detail. That it should include a definite plan for the reorganization of the public schools, a definite plan for the municipal ownership of all means of transit, including the railway development and dock improvement of the West Side, a definite plan for the reorganization of the police force with the concentration of power in the head of the police, a definite plan for rendering even more responsible than at present the elected officers of the municipality and its sub-divisions, a definite plan for the selection of candidates responsible to the people and committed to a coherent municipal programme, and a definite plan for the enlargement of municipal functions, and for taking advantage of the recently increased measure of

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municipal home rule, is at any rate clear. On such a platform we believe all public-spirited citizens, without regard to party, ought to be able to unite.

DON'T ASK HER

In The Outlook of April 19 was published an editorial entitled "Ask Her." We said that under the Constitution it devolves upon the men of the State to determine whether suffrage shall be conferred upon women, and that the men of the State have the right to know whether the women wish the suffrage; and we proposed a simple plan by which it would be perfectly easy for every woman who wished the suffrage to indicate that wish, so that the people might know whether it was wished by a majority, a large minority, or only a very small minority of women. We have now received five letters from suffragists, and the burden of these letters is, Don't ask her. The arguments which they present against asking women whether they wish the suffrage before the suffrage is conferred upon them may be briefly summarized as follows:

We did not ask the Negroes before we gave them universal suffrage.

We did not wait until the majority of women wished for higher education before higher education was provided for them.

Most men do not care to vote. The high percentage must be persuaded to turn out.

Women will not vote on the school question, but "let there be some *real* issue, then the vote comes out."

Eighty per cent voted in the last November election in Colorado; eighty-four per cent of the men.

Whether a majority of the women wish to vote or not, it is the *right* of women to vote. "See the Fifteenth Amendment of the Constitution."

They do not have to vote if they do not want to. Why, then, deny the ballot to those who wish it because there are others who do not wish it?

It is their duty to vote, and both men and women ought to be compelled to vote, and fined if they fail to do so.

All the bad men vote against woman suffrage—"Is that not proof that we are on the right side?"

Some of the best-educated and most public-spirited men of the country favor woman suffrage; therefore the question should not be left to the women.

If the women are indifferent, it is because they do not think. Put on them the duty of thinking and they will be compelled to think.

To all of which we reply briefly that the right to vote involves a duty of voting. If the ignorant, the vicious, and the corrupt can vote, the intelligent, the virtuous, and the honest are compelled to vote, not by a law which fines them, but by a conscience which compels them. Before the men determine whether this compulsion shall be put upon the women, they have a right to know how many women wish to assume an obligation from which hitherto the women have been exempt.

Incidentally, we question the statement that eighty per cent of the women of Colorado voted in the November election. No statistics were given by our correspondent to verify this statement. The Supreme Court of the United States has held that "the Fifteenth Amendment does not confer the right of suffrage upon any one." Suffrage is not a right within the meaning of the Constitution of the United States. It must be regarded either as a privilege conferred or as a duty imposed. We resent the implication that the bad men are against woman suffrage and the good men in favor of it, and that the thoughtful women are in favor of the suffrage and thoughtless women are opposed to it. There are many women who have not thought on the subject at all; but the women who are opposed to the suffrage have studied it quite as carefully as the women who favor it. That many good men are actively opposed to woman suffrage is demonstrated by the letter of Cardinal Gibbons to Mrs. Robert Garrett, who presided over a great anti-suffrage meeting recently in Baltimore. The reasons which lead many thoughtful persons, both men and women, to oppose the suffrage are well expressed by him in this letter, from which we quote two paragraphs:

> Equal rights do not imply that both sexes should engage promiscuously in the same pursuit, but rather that each sex should discharge those duties which are adapted to its physical constitution and are sanctioned by the canons of society.
>
> The sad results likely to follow in our own country from an active participation in political strife are foreshadowed by the scenes which are daily occurring in England, where women, many

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of them of refined education, are ruthlessly pursued by the mob and are protected from physical violence only by the interposition of the police.

The fact that practically all woman suffragists are opposed to asking women whether they wish the vote or not confirms our belief that only a small minority of women favor this political revolution. And we repeat what we have often affirmed before—that it is neither democratic nor just to impose on woman the duty of sharing the responsibility involved in active participation in government without first ascertaining whether or not she wishes to assume this responsibility from which hitherto she has been exempt.

JAPANESE FRIENDSHIP

In spite of the apparently irreconcilable conflict in California, we believe that the people and the Government of the United States want the friendship of Japan and that the Japanese desire the friendship of the people of this country. For this reason it seems appropriate to call the attention of our readers again to the plan, already mentioned in these pages, of making St. Luke's Hospital in Tokyo (an American institution under the direction of American surgeons and physicians) a really great international hospital.

From a small beginning, made fourteen years ago, St. Luke's has grown to an institution of eighty beds, with a staff of three foreign and ten Japanese doctors, a Nurses' Training School with thirty pupils and a Medical Society of about fifty Japanese members. The professors of the Medical Department of the Imperial University are consultants to the hospital in their several departments; and the foreign embassies and legations of Tokyo regularly avail themselves of the facilities of the institution. With the increasing number of foreign residents, visitors, and trustees, the capacity of the present hospital is inadequate to meet the growing demands being made upon it, and the time is ripe for building in Tokyo, as a development of the present St. Luke's, a much larger institution to be placed on an international basis by a fund to be raised partly in Japan and partly in the United States.

Dr. R. B. Teusler, a native of Virginia, a graduate of Johns Hopkins, and the Director of St. Luke's Hospital, is now in this country for the purpose of interesting Americans in this international hospital for Tokyo. The present seems a peculiarly fitting time for Americans who are friendly to Japan, and desire to express their friendship, to co-operate in establishing this institution, which would exercise a very wide influence indeed as a practical working example of American good will, fellowship, and friendly feeling for the Japanese people. The movement has the cordial support of the Prime Minister of Japan and many other public men of the highest rank in the Empire, and they have offered to make generous contributions towards erecting the new hospital, and to further its success in any way in their power.

A Council has been formed in New York City of representative men, who, after thorough investigation, fully indorse the plan for securing $250,000 at once to meet the offer from Japan and assist in establishing this practical Peace Institution. The United States Trust Company, 45 Wall Street, New York, will act as trustee, and will receive subscriptions for this fund to be distributed at the order of the Council, of which the Hon. Lloyd C. Griscom, ex-Minister to Japan, is President.

Japanese sentiment regarding this patriotic and humane plan proposed by Dr. Teusler is expressed as follows by Viscount Chinda, the present Japanese Ambassador to Washington:

> I have no doubt that the scheme under consideration will be an inestimable boon to the Japanese and foreigners alike, and will, moreover, serve to promote the cause of international friendship and good will, so dear to all intelligent minds on both sides of the Pacific.

Dr. Teusler and his associate, Dr. Bliss, are giving all the proceeds of their private practice to the support of St. Luke's. These men deserve the support and encouragement of Americans in their effort to solve in a practical way the relation of our people with the Far East; and what has been accomplished in the past fourteen years gives them a right to ask for aid both in Japan and in America. The Japanese people are especially responsive to friendly advances, and the depth and extent of public sentiment aroused by a gift of this kind can hardly be realized by one who has not lived among them. In our judgment, this is one of the most practical and effective plans that have been proposed for the purpose of promoting good personal, political, and commercial relations between

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Japan and the United States. The endowment which Dr. Teusler is seeking is modest, especially in view of the vast amount of good it is capable of doing, and he deserves the prompt and generous support of his fellow-Americans in his efforts to place this international good work on a sound financial basis.

LETTERS TO UNKNOWN FRIENDS

I am a member of the church and am striving to live a Christian life; and this letter is not written in a spirit of criticism, but through an earnest desire to know the truth and to follow it.

As I understand it, the foundation of the Christian faith is, that Christ was sent into the world by God, the Father, to suffer and die on the cross as a vicarious sacrifice for the sins of men; in other words, that we who accept him are redeemed from eternal punishment through his blood. Now, it would seem that God the Father, and Christ the Son, being all-wise and all-powerful, knew that Christ's death on the cross was merely apparent death, only a temporary suspension, as it were, of animation. How could the all-wise Father have suffered any anxiety or sorrow as to this event or its result?

The great central truth of the Christian doctrine as taught in the church of which I am a member is, that God so loved the world that he gave his only Son as a sacrifice to redeem the world from the penalty of the law; and that whosoever believed on him—that is, accepted him as our Redeemer—should have eternal life. There is much in the Bible that teaches this; but it is hard for me to comprehend it. As a corollary of this is the doctrine that whosoever does not believe on him in this regard shall be eternally damned. Hence the great importance of accepting this doctrine in our hearts and minds, and not merely to profess a belief in it.

It appears to the devout Christian that the views of Christ's death expressed in this letter are close akin to blasphemy, but, as God knows my heart, I do not intend it that way, but I am anxious to be convinced of the truth.

If you can give me any light on this great question, I assure you that it will be profoundly appreciated by me. Of course I will ask you not to mention my name or address in case you choose to reply through The Outlook.

AN UNKNOWN FRIEND.

This is one of several letters containing in different forms the same essential question: What relation, if any, have the sufferings and death of Jesus Christ to the forgiveness of sins and to the moral and spiritual progress of mankind? They have recalled to my mind a passage in one of my father's books—"Hoaryhead and McDonner"—written nearly eighty years ago. In this story McDonner, a man of wild, turbulent nature, an outlaw, a professional criminal, as the result of experiences not necessary here to describe, becomes conscious of his guilt and filled with remorse, a remorse that is not repentance. "My sins haunt me," he says, "but I don't repent of them." Yielding to the persuasions of a Christian friend, he reads the well-known hymn of Cowper beginning with the verse—

> "There is a fountain filled with blood
> Drawn from Immanuel's veins,
> And sinners, plunged beneath that flood,
> Lose all their guilty stains."

My father in his narrative continues: "Nothing can be more exceptionable, scarcely, in a rhetorical point of view than the Scripture metaphor of washing out stains in a fountain of blood, and the great truth intended by it is apparently liable to very formidable philosophical exceptions. But it possesses a strange and almost magical power to subdue and soothe the stormy agitations of remorse; and the hard, unrelenting spirit, fixed as it was in almost spasmodic rigidness when McDonner opened the book, melted away under the very first stanza, uttered in the slow and distinct tones with which he read it—

> "'And sinners, plunged beneath that flood,
> Wash all their guilt away.'

His mind did not stop to philosophize about it. He had no clear theological views of the nature of the redemption purchased by Christ. He only felt deeply his own guilt and condemnation. There was something in the very word *blood* which soothed and satisfied that instinct of justice which seemed to demand some satisfaction for his sins. He did not think of Jesus Christ as literally *punished* in his stead, but as, in some way or other, he knew not how, *suffering* in his stead; and it seemed more possible that forgiveness might be procured for him by another's exertions and pain than that it could come of course, simply because now, hemmed in and harassed by the consequences of guilt, he was willing to leave off sinning. At least, if this is not the explanation, we cannot easily account for the fact that it is so difficult to assuage the anguish of a spirit really troubled with a sense of its sins, except through some ideas of an *expiation*—some difficulty or suffering incurred by the innocent, through which, in some way or other, the forgiveness is procured."

Theorize about the doctrine of the atonement as we may, there can be no question of the *fact* which my father has here dramatically portrayed. Wherever the life, teachings,

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and death of Jesus Christ have been preached, the burden of remorse has been lifted off from the souls of men and their sins have ceased to haunt them. Repentance, which is the abandonment of sin, has been substituted for remorse, which is suffering for sin. Bunyan in "Pilgrim's Progress" represents Christian as carrying upon his back a burden which nearly sinks him in the Slough of Despond. When he comes to the Cross of Christ, it rolls off his back and he sees it no more and goes on his way rejoicing. This has been not only the personal experience of unnumbered thousands of those who have accepted Jesus Christ as their Master, but it has been in a large way the experience of the world wherever the story of Christ's life and sufferings has been told. The result has always been that the face of humanity has been turned from the past to the future, and the heart of humanity has been quickened by a new-born hope.

The object of the religions of paganism has been to rid men of the irreparable past. They have been religions of sacrifice, pilgrimages, penances, self-inflicted pains. By these, men have sought to avert the wrath of the gods, to become reconciled to them, to secure their favor, or at least their forgiveness. The question which has brought them to their temples and their priests, and wrung from them their piteous tears and their self-sacrificing offerings, has been the question which the Prophet Micah puts into the mouth of Israel: "Wherewith shall I come before Jehovah, and bow myself before the high God? Shall I come before him with burnt offerings, with calves a year old? Will Jehovah be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" To men thus haunted by the memory of the past and tortured by fears for the future, the Glad Tidings came with its message: "He pardoneth and absolveth all those who truly repent and unfeignedly believe in his holy Gospel." This was the message of the Apostolic Church to the Roman world; and this has been the message of the Church to mankind from that day to this.

It is true that the Church itself has only half believed its message; true that it has itself been only half converted; true that it has not dared to substitute the inspirational power of hope and love for the deterrent power of fear, and has attempted to unite them in a Christianized paganism; true that it has often substituted belief in a theory of atonement for belief in the forgiveness of sins. But, laying aside for the moment all theological theories and all theological phraseology, the message of Christianity might be stated thus:

You have sinned against God and against your own soul. You say: "We have followed too much the devices and desires of our own hearts. We have offended against Thy holy law. We have left undone those things which we ought to have done, and we have done those things which we ought not to have done, and there is no health in us." That is true. The Gospel offers neither defense, excuse, nor apology for such wrong-doing. And the evil you have done cannot be undone without sacrifice. But you are mistaken in thinking that the sacrifice must be offered by you or on your behalf, either to appease the wrath of an angry God or to satisfy the requirements of an offended law. It is not to be offered by you to God. It is offered by God for you. It is not an inducement to him to forgive. It is the means by which he exercises forgiveness. It is not the suffering of the child which wrests forgiving love from a reluctant mother. It is the suffering of the mother, in the shame and degradation of her sinful child, which enables her to recover him to her and to himself. The suffering which your wrong-doing has brought upon yourself God shares with you. The evil consequences of your wrong-doing which you can repair you must repair. What you cannot repair leave with him. Forget the past, which you cannot alter. Turn your thoughts to the future, which is still yours.

I make no attempt here to state any *theory* of the atonement. I recall no better statement of the *experience* of atonement than the following sentence from an address delivered by Henry Ward Beecher to the London ministers in 1886: "I know not what the tablets of eternity have written down, but I think that when I stand in Zion and before God, the brightest thing I shall look back upon will be that blessed morning of May when it pleased God to reveal to my wondering soul the idea that it was His nature to love a man in his sins for the sake of helping him out of them; that He did not do it out of compliment to Christ, or to a law, or a plan of salvation, but from the fullness of His great heart; that He was a Being not

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made mad by sin, but sorry; that He was not furious with wrath toward the sinner, but pitied him—in short, that he felt toward me as my mother felt toward me, to whose eyes my wrong-doing brought tears, who never pressed me so close to her as when I had done wrong, and who would fain with her yearning love lift me out of trouble."

Mr. Beecher was a liberal; Mr. Dwight L. Moody was a conservative. And Mr. Dwight L. Moody, when he expressed his faith in the Gospel, in terms of experience, expressed the same faith as did Mr. Beecher. "I used to think," he says in one of his sermons, "of God as a stern Judge on the throne, from whose wrath Jesus Christ had saved me. It seems to me now I could not have a falser idea of God than that. Since I have become a father I have made this discovery: That it takes more love and sacrifice for the father to give up the son than it does for the son to die."

The only sacrifice which the Gospel knows is self-sacrifice. It is sacrifice, not offered by man to God; it is offered by God for man. It is offered, not by the sinner to the One sinned against; but by the One sinned against for the sinner. LYMAN ABBOTT.

THE PROPOSED INCOME TAX

A POLL OF THE PRESS

THE proposed income tax is a just tax, say its supporters, because it emphasizes the following principles:

SEVEN ARGUMENTS FOR THE TAX

(1) First of all, it rests on the just theory, affirms the Los Angeles "Express" (Prog.), that the burdens of government should be borne, as nearly as may be, with some relation to the benefits enjoyed by the citizen and the cost to the Government of protecting his interests. The "Express" adds that "no form of taxation was ever discovered that was pleasing. None has ever been discovered that rendered evasion impossible. Possibly the tax that comes nearest being felt equally is the one that is nearest just. By this test the inheritance tax and the income tax come nearest the ideal."

(2) The income tax is favored because it satisfies, aver its supporters, the economic law that taxes should be proportioned according to ability to pay. Owing to defects in personal property taxation, the Sault Ste. Marie "News" (Rep.) reports, "the larger incomes in the United States have escaped with less than their just share of taxation. It is hoped that this measure will in part overcome taxation defects and equalize the general burden." It is particularly appropriate, adds the Topeka "Capital" (Rep.), that the "idle rich" should pay an income tax. "It gives them something to do, and, what is more, something for the country. The income tax is correct on the rule that taxes should be paid by those able to pay."

(3) The income tax is favored because it cannot be shifted to other shoulders by the person who pays in the first instance; indeed, the Topeka paper just quoted thinks this its highest merit, informing us that "the owner of a dwelling shifts the tax to the tenant, and the merchant adds taxes to the price of goods, but the tax on net income is paid when the transactions are all concluded and there is nobody upon whom the final burden can be shifted."

(4) The income tax is favored because, in the words of the Tacoma "Tribune" (Ind.), it "will remove the last contention of the stand-patters and permit a reduction of the tariff schedules that will make the ultimate consumer, instead of the trusts, the beneficiary, and readjust tariff taxes." Or, as Mr. Underwood, the author of the bill before Congress, declares, it should be "a means of redressing in some measure the unequal tax burdens which result from the practice of basing the Federal income entirely upon customs and internal revenue duties." The tariff and internal revenue rates fall on all classes, and the household of narrow means pays more in proportion to ability than the family of larger income, the Knoxville "Sentinel" (Dem.) informs us, explaining that "the workingmen and salaried employees expend practically all of their earnings, and largely for articles upon which duties are levied either by the Government or the trusts. It would not be fair to tax persons of small means before taking a generous slice from large incomes."

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(5) The income tax is favored because a close personal knowledge of the amount of taxes required of the people will, contend many newspapers, more closely enlist the people's interest and active co-operation in all governmental affairs, but especially with regard to revenues and expenditures.

(6) The income tax is favored by those who believe, with the Springfield "Republican" (Ind.), that "military expenses are so much increased by reason of the international competition in battle-ships that the addition of an income tax is simply social justice."

(7) The proposed income tax is favored, finally, because it can be raised or lowered within a few days without business disturbance such as would be occasioned by general tariff changes.

SEVEN ARGUMENTS AGAINST THE TAX

(1) Any income tax is opposed because it is a tax, not on property, as all taxes should be, its critics say, but on ability and industry. The tax can be easily collected from the salaried man, who, to quote Senator Root, "is in the enjoyment of a few years of earning capacity—it may be ten or twenty or thirty—when he is turning into money his brains and his nerves and his life." To which the New York "Sun" (Ind.) adds, "his usually modest income can always be traced and taxed," and shows that salaries are surer of being taxed than are dividends on property, which escape with proportionately lighter burden.

(2) The income tax is opposed because it is not more universally distributed. Says the Philadelphia "Ledger" (Rep.):

> If Congress is to exempt the great mass who have the power to expend the money, and grant that vast majority the power to mulct the wealthy or the well-to-do, the majority will rest under the liveliest temptation to erect a system which means confiscation, and to indulge in a wanton license of profligacy.

The present bill proposes to tax only such incomes as amount to more than $4,000.

Sir Henry Maine once observed that the bribery most to be feared in a democracy is that of "legislating away the property of one class and transferring it to another." This is quoted by the Milwaukee "Sentinel," which adds that the proposed exemption is frankly based on the false and dangerous principle of taxing the few for the benefit of the many; in other words, leveling fortunes. "Bidding for votes for confiscatory taxation in the form of high exemptions . . . is a dangerous edge tool for a democracy to play with."

(3) The income tax is opposed because of the inquisitorial powers conferred and the proportionate mendacity which will ensue. The "Wall Street Journal" (Ind.) says:

> Under the plan of "collecting at the source," an employee in receipt of a salary in excess of $3,500 a year has to make a statement . . . of all his taxable private means, of his wife's private means, and of the means of every member of his family constituting his household. The inquisitorial power, which is so offensive a part of any such measure, is, in fact, handed on. No self-respecting employee would dream of making such a statement at present, and his wife might constitutionally object; while no decent employer would ask for such information from an employee sufficiently trusted to be in receipt of a taxable salary.

The Waterbury "American" (Rep.) declares:

> If the returns from the income tax are kept as much of a secret as have been those from the corporation tax, no decent citizen will protest. But if the uncertainties of an income are to be paraded to the public . . . then there will be a very general feeling of protest. For, among those counted rich, it is very possible for a person to have an income, say, of $100,000 one year and of $30,000 the next. Such a person does not wish to have this fact advertised any more than would a person who one year had an income of $2,000 and the next year one of $600.

Another Connecticut paper, the Hartford "Courant," adds:

> A man's success or failure will be required and extorted under penalty, and a huge bureaucracy will be kept fully occupied to see that we make these private revelations with accuracy and with at least a legal degree of honesty. When one knows that a two-cent stamp on checks would produce about the same revenue—all that would be needed, in any case—this change to the Bryan policy, in time of peace, is not worth while.

(4) The income tax is opposed because it is inequitable in several particulars. First of all, as reported by the Topeka "Capital," "the present bill omits the rental of the residence as part of the income of the owner, but it does not permit the renter of a house to deduct from his income the amount of the rent." Another feature is noted by the Springfield "Republican" (Ind.), namely, the non-exemption of the net income of mutual savings banks from taxation. Another is the application of the proposed tax to the so-called "dividends" paid by mutual life insurance companies to their policy-holders

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and to the proceeds of life insurance policies when they mature by the death of the insured. The Chicago "Inter Ocean" (Rep.) says:

What such taxes will mean may be best understood by considering the commonest case of life insurance. . . . It is the case of the young business or professional man. . . . He is a man who will be well-to-do, and perhaps rich—if he lives long enough. But he doesn't live long enough. He dies between forty and fifty. . . . And when his debts are paid and his estate settled, about all there is left for his widow and children is some second-hand household furniture, maybe a home with a mortgage on it, and a life insurance policy for $5,000. And the wisdom of Democratic statesmanship . . . immediately takes from that widow and those orphans $50 of the scanty provision that the husband and father had been able to make for them in the event of his untimely death!

(5) The income tax is opposed because no financial emergency calls for it. Its levy can be excused only by the need of additional revenue, protests the New York "Tribune" (Rep.), "and such a need can be created only by stimulating reckless expenditure or by surrendering present revenue outright." Certainly there has been reckless expenditure. The New York "Times" (Ind. Dem.) thus particularizes:

A River and Harbor Bill calling for $41,000,000 of expenditure, a Public Buildings Bill appropriating $45,000,000, and the Service Pension Law, costing the country $25,000,000, make an aggregate just about equal to the expected yield of the income tax. It is in that way that wealth is redistributed. A very great part of the expenditure for rivers and harbors and public buildings is sheer waste, money thrown into the districts of Congressmen who wish to stand well with their constituents. The Service Pension Act, carrying our annual expenditure for pensions up to $180,000,000, was a sheer gratuity. Thus the income tax will be levied really for the benefit of Congressmen who, for their private political ends, have secured appropriations of millions to be spent in their districts.

There has also been a surrender outright of present revenue, again protests the New York "Tribune;" for instance:

The sugar-planter will have to be sacrificed in order to demonstrate the utility of an income tax. . . . Free sugar will cost the Government sixty million dollars in duties. . . . And if that sacrifice is not sufficient, Mr. Underwood will have to . . . strike at other industries by giving free entry to competing foreign products.

The New York "Times" concludes that the "emergency" which calls for the imposition of an income tax springs not from tariff revision and the lowering of customs duties. "It has been deliberately created by Congress." The Burlington, Vermont, "Free Press" (Rep.) declares:

If the thing were to do over again, it is possible . . . that it might not be so easy as it was to secure the ratification of the income tax amendment, for the great mass of the people in the respective States understood that the Federal Government would resort to this form of additional taxation upon their citizens only in times of great stress.

(6) The income tax is opposed by those who scoff at the plea that the adoption of such a tax would assist in arousing general public interest in behalf of governmental economy. It is calculated, says the New York "Sun," that only four hundred and twenty-five thousand incomes will be reached by the measure advocated. In other words, "the kind of income tax which is recommended would offer a special incentive to about two per cent of the electorate to interest itself and to co-operate actively in Government affairs."

(7) The proposed income tax is opposed by those who would not give the power quickly to raise or lower it. The "Sun" points out that it should not be difficult to obtain assent from about ninety-eight per cent of the voters to a proposal to raise the rate on the other two per cent.

As a result of all, asserts the Philadelphia "Press" (Rep.), the Democratic Administration has now seized upon the income tax as a means of securing the ordinary revenue "forfeited by abandoning the tariff policy under which the Nation has grown so great." The "Press" adds:

The American people will have a chance of comparing an income tax in theory and an income tax in practice. Evidence will be at hand for deciding fairly for themselves which is the more advantageous, an indirect tax levied on imports from foreign countries, or a direct tax paid out of pocket or subtracted from salaries, dividends and interest by corporations.

And the Buffalo "Express" (Ind.) has its little fling:

The Democrats have devised this tax with the idea that it will be more popular than customs taxation. They may have some surprises coming to them if they ever attempt conscientiously and honestly to enforce it. . . . The "Express" thinks that the income tax is a mistake, and that its application will result in a sad disillusionment for those who have imagined that it was a device to put the burden of supporting the Government on the millionaires of Wall Street. Nevertheless, it unquestionably responds to the prevailing public opinion of the time, and those of us who think that the majority is wrong have no recourse but to bow to the majority's judgment.

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WHITE AND YELLOW IN CALIFORNIA

BY WALTER V. WOEHLKE

All the utterances of the Japanese both in California and in Tokyo, all the statements by university men like Dr. David Starr Jordan, Dr. Benjamin Ide Wheeler, and ex-President Eliot, all the statements made by missionaries in the Orient, dwell on international law and treaty obligations, and thus emphasize the Japanese side of the race question which is now agitating California. It is right that our treaty obligations should be insisted upon and should not be neglected, but this complicated and aggravated problem cannot be solved without a thorough knowledge of the attitude of the white mass of Californian population towards the immigrants from Japan. The following article is by a man who has made a thorough and sympathetic study of the social conditions of the general immigration problem. Mr. Woehlke knows social and political conditions in Europe as well as in this country. Moreover, he is now a citizen of California, where he is a member of the staff of "Sunset," the well-known monthly publication of the Pacific Coast. We have not yet seen a better analysis of the antagonisms at the root of the present race conflict in California than that which he presents, and, to quote a phrase from his personal letter to the editors of The Outlook, we may add that he has "tried to perform the analysis with perfect fairness."—THE EDITORS.

IN size California is second to Texas only. Its land surface covers an area of ninety-nine million acres. Of this area Japanese residents in 1912 owned in fee a total of 12,726 acres, according to the report of the State Labor Commissioner; as tenants the Japanese occupied, according to authoritative estimates, 18,000 additional acres. Their aggregate land holdings, in fee and by lease, constituted twelve-hundredths of one per cent of California's area. Of the total population the Japanese, fifty-eight thousand in number, formed two and one-half per cent.

One-fifth of all the Japanese in California reside in Los Angeles County. An even larger number of the Mikado's subjects is concentrated in the delta of the Sacramento and San Joaquin Rivers, on gigantic asparagus beds and potato fields protected by great dikes against overflow. The remaining portion of the Japanese is scattered over the full thousand-mile length of the Golden State.

Los Angeles County did not ask for anti-alien land laws. From the delta country came protests against the passage of the bills. Except in two or three small districts, as around Vacaville and Florin, yellow was nowhere the dominant color. As a class, the farmers of California did not clamor for anti-Japanese land legislation. Neither merchants nor bankers asked for restrictive measures; except for a perfunctory pulling of the strings that made the Japanese marionette go mechanically through its accustomed paces, the stump speakers of organized labor paid no heed to the yellow men in the campaign preceding the November election. California was engrossed in preparations for the opening of the Panama Canal; busy building its two Expositions. California had forgotten—for the moment at least—that a Japanese problem existed.

When the Legislature began its sessions in January, no clamor for anti-alien land legislation arose. The introduction of the bills was barely noticed. In March the legislators adjourned for a month, went home to listen to the opinions of their constituents on pending measures. On minimum wages for women, on blue-sky laws, on workmen's compensation and mothers' pension bills, floods of advice poured upon the lawmakers, but nothing was said or even murmured for or against the bills prohibiting the ownership of land by aliens ineligible to citizenship. Uninstructed, unenlightened, the legislators returned to Sacramento. At the beginning, throughout the first weeks of the session's second half, the anti-Japanese measures could have been killed, as they were killed two years ago, on the plea that the success of the Expositions must not be jeopardized, without rousing more than an evanescent ripple of mild protest. California simply did not care. Nor would California have cared had the bills been passed and been declared ineffective by the courts.

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Perhaps no other State was more astonished than California when the Tokyo jingoes blew the war trumpet, when the Japanese Government brought pressure to bear upon Washington, when the press of the country raked the Sacramento statesmen fore and aft with verbal grapeshot. Immediately California was aroused from its indifference, took pen in hand and deluged Sacramento with letters demanding the passage of the bills obnoxious to the Nipponese.

The abrupt change in California's attitude was but the reflection of the Japanese mailed fist. Caucasian granite was set against Asiatic gneiss. The ancient antagonism, born before the days of Kublai Khan and Attila, stirred the primeval blood lust. Peaceable men of family, while deprecating the idea of war on so insignificant a pretext, talked of shouldering the musket if the need should arise.

When steel strikes flint, sparks fly. And the presence of Asiatics in large numbers will always make of California a potential powder barrel.

Why does the Pacific Coast in general, British Columbia included, why does California specifically, exhibit such an intense dislike of the Japanese?

The determined, brutal war waged by California against the admission of Chinese immigrants was based on the difference in the standard of living. The Chinese could subsist luxuriously on a ration costing one-tenth of the white man's needed food; the Chinese could outstarve the whites: therefore the Chinese must go. Beginning in 1852, California agitated, murdered, persecuted, and talked until the Burlingame Treaty, containing the most-favored-nation clause, was abrogated and exclusion became a fact. Economic considerations were the mainspring of the agitation.

Japanese labor is not cheap labor. Japanese do not work for less pay than white men, except temporarily to obtain the white man's job by underbidding him. Last summer the women of Hollywood, a fashionable suburb of Los Angeles, locked out the Japanese domestic workers. The house-cleaners and gardeners had gradually raised the wage scale to thirty-five cents an hour. "Twenty-five cents and no more will we pay!" declared the housewives. The Japanese smiled very politely, but did not change the rate card. Hollywood is still paying them thirty-five cents an hour.

Except to rout Caucasians or Chinese from intrenched positions, the Japanese do not underbid their competitors in the labor market. Their standard of living is as high as that of other nationalities. They dress well, eat well, spend money without stint for entertainment. The percentage of criminals among them is low. Be it work in the household, in orchard or vineyard, they perform the task with speed and unusual intelligence—if they are so minded. Their clannishness is no more pronounced than the group adhesion of a dozen other nationalities whose ignorance of the English language forces them into linguistic colonies. The number of the Japanese in California is not increasing. They readily, eagerly adopt the dress, the manners and methods of their new home.

Is there, then, no reason for the periodic anti-Japanese outbursts on the Pacific coast?

Before the Japanese came, every immigrant, whether from northern Europe or southern, from England, Germany, Sweden, Italy, or Greece, tacitly acknowledged the superiority of the native-born, accepted his position in the social scale humbly, without question, totally severed the tie that bound him to the old home. Peasant or college graduate, the immigrant realized—or was made to realize—that he was an apprentice ignorant of the country and its ways, an uninvited probationer, marked as an inferior by speech, dress, and demeanor. Public opinion inexorably forced him to the bottom of the social ladder. So frequently was he reminded that no one asked him to come, so often was he urged, should he complain, to betake himself whence he came, that a very high valuation of that unattainable distinction, American nativity, grew up in the immigrant's mind. Even the educated, clear-thinking immigrant, no matter how specious the claim of racial superiority might appear to him, keenly felt the pressure of a patronizing, almost hostile environment, and often accepted, unconsciously perhaps, the subordinate rank accorded him and his nation by those born beneath the Flag. Of the force behind this grinding denationalizing process none but an immigrant can gain an adequate conception.

But this subtle process of self-degradation so pleasing to American nostrils never takes place in the Japanese soul. In his scanty baggage the immigrant brings from Nippon an abiding belief in the grandeur of his nation, a feeling of superiority over the rest of the world as unyielding, as well developed,

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as deeply rooted as the American pride of race. The Japanese is the first immigrant who has not only failed to pay homage at the shrine of American nativity, but who has also challenged the right of the Caucasian to march at the head of the procession. By his assertion of equality the yellow Japanese immigrant has stung American pride to the quick. At the same time his refusal to worship American nativity implied an assumption of superiority over the naturalized white immigrant who did thus worship. And the naturalized Americans, feeling the double slight, resented the implication bitterly. None is louder in the demand for Japanese exclusion than the white immigrant or his offspring.

Perhaps this analysis of the relations between Californians and the Japanese seems far-fetched, too fine-spun to account for hard facts. An episode in the writer's own experience will strengthen its fabric.

George Shima is a Japanese potato farmer. A penniless immigrant twenty years ago, he has amassed wealth, acquired a reputation for honesty, ability, shrewdness, and daring among the white men with whom he came in contact. Two years ago I asked for an interview with this best-known member of the Japanese colony on the Pacific Coast. Shima replied that he would be in Berkeley throughout the ensuing month. In due time, after a journey of five hundred miles, a yellow servant, broom in hand, clad in a red sweater, ushered me into a reception-room decorated exquisitely with hangings and draperies of pale-blue silk. There was a murmur of voices in the adjoining apartment when my card was presented. Presently he in the red sweater returned to the pale-blue room.

"Mr. Shima no can see you."

"Ask him what time he will be at his San Francisco office to-morrow."

"Mr. Shima no can see you to-morrow. No can see you any time just now."

The red-sweatered servant smiled politely, inscrutably, as I stumbled down the stairs of the imposing residence, blushing crimson, furious, feeling humiliated beyond measure. This from a Japanese! Days passed before an impartial view of the situation and the saving grace of humor—a quality unfortunately lacking in the make-up of the Japanese—salved the sting of the snub.

So fearful of his dignity, so afraid of insults should he emerge from his armor of hauteur, is the successful Japanese in California that, unwittingly perhaps, his very manner is a constant irritation to Californians. Despite his innate courtesy, the Japanese cannot understand Occidental ways, cannot learn to meet those around him on a hail-fellow-well-met basis. He cannot understand the American attitude toward the immigrant of all hues and shades. He imagines that he is singled out for insults, stiffens when he is slapped on the shoulder, and becomes domineering when his standing is questioned. After the introduction of the anti-alien land bills, for instance, scores of Japanese farmers and merchants hastened to the white business men with whom they dealt, to produce dealers and transportation companies, *demanding* that influence be brought to bear upon the Legislature against the passage of the bills.

The Californians are the Southerners of the West. Like their Mississippi brethren, they consider a white skin as an admission ticket to the front seats in this mundane show, the gallery being reserved for those of other hues. The first set of statutes adopted by the new State in 1850 excluded the testimony of Indians and Negroes in suits, civil or criminal, against white defendants, and the Supreme Court at once extended this disability to Mongolians. "A race of people whom nature has marked as inferior" were the words used by Chief Justice Murray when in 1855 he deprived Asiatics of all political rights. A memorial by colored persons respectfully asking for the repeal of the statute was treated with contempt by the Legislature, which passed a law levying a tax of fifty dollars per head on every immigrant "not eligible to citizenship," a law which was promptly declared unconstitutional. Every Governor for thirty years advocated the exclusion of the Chinese; the Legislature gave striking proof of the State's kinship with the South when it refused by an overwhelming majority to ratify the Fifteenth Amendment to the Constitution. When a new Constitution was constructed for the State in 1879, the builders embodied in the organic law a clause enjoining the Legislature never to desist in its efforts against the admission of Asiatic immigrants. So deep and strong was the feeling against Asiatics that a member of the Workingmen's party moved to amend the first clause in the bill of rights to have it read, "All men capable of becoming citizens of the United States are by nature free and independent," a proposition advanced in all seriousness, though it was immediately drowned in a wave of laughter.

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At that Constitutional Convention C. V. Stuart, a delegate from the farming region of Sonoma, came to the rescue of the Chinese in a brilliant, convincing speech. In his praise of the Celestials Stuart said, among other things, that they were "the only men who could be procured for servants—that is, *for servants who would do what they were wanted to.*" And even this friend of John Chinaman modified his praise by the assertion that one good white man was worth two yellow ones of the same caliber.

The Japanese did not come to California until after the passage of the Chinese Exclusion Act in 1882. Like their cousins from the mainland, the insular immigrants became farm laborers, house servants, hewers of wood and drawers of water. The Japanese rendered the same menial services that the Chinaman used to perform, but the Japanese was not submissive, obedient, pliant, yielding. The Japanese was not a servant who would "do what he was wanted to." The Japanese "talked back."

After the victory over the Russians, the Japanese immigrants, having embarked in all lines of business with eminent success, began to insist openly upon the equality of white and yellow, developed a tender skin, a sensitiveness incompatible with their status as immigrants, the Californians thought. Lifting chin and squaring shoulders, the Japanese asserted by their bearing that they were at least as good as any white man.

What was worse, they proved the assertion.

Thousands of well-bred, well-educated Japanese who sought their fortune on the Pacific Coast showed beyond doubt that they were the white man's match in any line of endeavor. On the farm, in trade and business, they outstripped their competitors, exerted an influence far greater than their number warranted. Three times in succession Shima, the Japanese grower, virtually cornered the potato market of the Pacific coast through superior knowledge, better foresight, and greater daring. As the Italians and Portuguese had displaced the Swedes and Norwegians in the Californian fishing industry, so the Japanese commenced to displace the Latins. No line of business was "safe" from the yellow invasion.

Not all of the remarkable business success of the Japanese was due to superior ability and greater industry of the individual immigrant. A large measure of the victories was due to the low standard of business ethics that is a distinguishing mark of many of the Japanese, to the unscrupulous, questionable methods employed by the brown men without hesitation. In the spring of 1909, for instance, twenty Japanese banks accepted deposits from white and yellow men. At the end of the year all but three were closed, and examination of the wrecked institutions revealed that they had been plundered by every trick and device known to the shrewdest, crookedest white promoter. Simultaneously with the downfall of the banks, scores of Japanese merchants, individuals, and firms hastened to the referee in bankruptcy, thus forestalling any attempt to force repayment of loans made to them by friendly directors of the defunct banks.

Another factor accounting for the success of the Japanese immigrants has its roots in the discipline and co-operation of the group, a factor which gave the Asiatics a decided advantage over the rampantly individualistic natives. Collective action, collective bargaining, are strong weapons, and the Japanese, *as a race*, wielded them effectively.

The successful white immigrant vanishes in the melting-pot. In thought, ideals, dress, and appearance he conforms with the majority. His children are American to the bone. But the Japanese, no matter how great his material success, never loses the mark of the foreigner. Dress cannot cover color of skin; the keenest mind fails to change the shape of the eyes. Instinctively the mass of the whites resents the proud, erect bearing, the immaculate clothes, the exquisite manners of the successful, well-bred Japanese, who in the estimate of the mob always remains a "Jap" immigrant. Fully conscious of their personal superiority over the rank and file of those who clamor for exclusion, the Japanese of this class, unable to appreciate or understand the view-point of the white mass, increase the resentment against themselves by a stiffening of the solemn dignity which covers them all like a touch-me-not mantle.

"Cocky" is the popular expression used in California to describe this feature of the Nipponese character. Yet this "cockiness" is but the expression of the poise and dignity that is one of the finest features of the Japanese national character.

The Negro who swaggers down the street in costly, screaming clothes evokes an amused, tolerant smile. It is different when a Japanese gentleman in black frock coat and silk

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hat steps into his motor car. The lifted brows, the inscrutable eyes, every step, gesture, and stare, every nod and smile, lead to unconscious comparison not always flattering to the white man, constitute an aggressive challenge against the cherished ideal of Caucasian superiority.

America expects every immigrant to divorce himself completely from his native land, to pledge himself to his new bride for better or for worse, to rely upon American courts, not upon foreign diplomats, for the redress of any wrong. If southeastern Europe had protested as vigorously, had threatened reprisals for the killing of unnumbered "wops" (the vulgar name for the Italian and Hungarian), as frequently as Japan has protested and threatened on account of proposed changes in the legal status of its citizens in California, the East and the Middle West would long ago have brought about radical alterations in the Nation's immigration policy. Official Tokyo's veiled threats of hostilities—or what California considered veiled threats—unofficial Tokyo's rabid war talk, have done more to increase California's dislike of its yellow residents than ten years' agitation by the Asiatic Exclusion League.

Nor can it be said that California always failed to treat the Japanese with forbearance. During the friction resulting from the segregation policy of the San Francisco School Board, the Los Angeles authorities had evidence of the illicit sale of liquor in thirty Japanese establishments whose owners, shrewdly surmising that the authorities would hesitate to create a new storm-center, openly violated the law of the land, and continued to violate it with impunity until the war cloud had vanished beyond the horizon. But the memory of that humiliating condition rankles to this day in the proud Caucasian breast.

Segregation of school children, prohibition of landownership, these are but pretexts put forward to teach the yellow immigrants that their presence, their claims of equality, are distasteful to a very large part of California's white population. Clear-headed Californians deplore the attempted discrimination; they realize the virtues of the Japanese, acknowledge the great economic service they have been and are rendering. But they also realize that the anti-Japanese agitation, like the thirty years' propaganda against the Chinese, will not die; will recur and breed more trouble in ever new forms until the status of the Japanese is by international treaty definitely and finally settled to the satisfaction of the Pacific Coast. Tokyo cannot control the dangerous tongues of its mobs; California cannot control the ballots of its voters. Dispassionately the thoughtful Californians ask Sacramento to stop pricking the yellow skin, urge that the United States should cease condemning California for the display of traits not peculiar to the Golden State but to be found in every part of the Nation, and that the ethnological as well as the legal phase of the problem should be brought to the attention of Japan. The sooner both nations take clear cognizance of *all* angles of the situation, of its human as well as its legal aspects, cool-headed Californians maintain, the sooner both parties discern and calmly admit the potential danger, the more quickly will a permanent solution be found.

THE NORTH ROOM

BY LOUISE MOREY BOWMAN

The little room wherein I sleep and wake
Has windows northward set, against a wall,
And though it's white and sweet, with warmth and air,
The *real sun* does not creep inside at all.

But from my neighbor's windows, in the wall,
The sunlight flashes bravely back to mine;
Pale yellow gleams—they dance upon my bed,
And stand to me for symbol and for sign.

Set wide thy little windows, O my soul!
And welcome sun that shines on others, bright,
Nor mourning that it is not now thine own,—
Even reflected sunbeams can give light.

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THE HIGH SCHOOL AND THE COLLEGE

BY THEODORE ROOSEVELT

JUST before going on to the Progressive Service League meeting at Philadelphia last March, I happened to read some articles on the boys and girls of the High School and their problems, by Principal Lewis, of the Penn High School. Every man and woman interested in boys and girls —and what man or woman is not?—ought to read what Principal Lewis himself says; for no brief sketch of mine will do even the remotest justice to the way in which he grips and expounds the vital need of our high school and college education—the need that it shall relate to life, and shall offer to each divergent soul the chance that soul needs to train itself, along its own lines, for useful citizenship, domestic and public, in this great seething, straining democracy of ours. All I am trying to do is to make my readers go to Principal Lewis themselves; and what I say is drawn from what he has told me.

Irene Litchman is President of the Students' Association in a girls' high school that is trying to teach citizenship along with its languages, mathematics, *et al.* Under her leadership the student body of two thousand girls has become practically self-governing without any formal organization or systematic monitorial or police system either of faculty or students. Those girls have developed a community consciousness that will probably contribute as much to their value as citizens as a thorough understanding of the subjunctive in indirect discourse. Remember, I am not running down the subjunctive; I am merely exalting the community consciousness!

Miss Litchman is an A student—in other words, her standing in all her studies has averaged 90 per cent, or better, for four years. She has become interested in social work and wants to go to college, but she cannot go. Why?

She has had only one foreign language. If she goes to college—for she is not wealthy —she must go to the one in her home city. That college will not admit her to its liberal arts course without preparation in two languages.

Bulletin No. 7, just issued by the United States Bureau of Education, discusses the case of Irene and of several thousand other girls and boys in our high schools whose possibilities of preparation for lives of the largest usefulness are being limited by the lack of adjustment between the public high school and the college. This bulletin is a study of the entrance conditions of 204 Colleges of Liberal Arts, 85 Colleges of Engineering, and 31 Colleges of Agriculture, by Clarence D. Kingsley, agent of the State Board of Education of Massachusetts, and chairman of the National Education Association committee on the Articulation of High School and College.

The report of this committee in July, 1911, showed how the demands for entrance to college were making it impossible for the high schools to perform their proper service of training in the larger citizenship. The bulletin just issued by the National Bureau of Education shows the chaotic divergence of these demands, and at the same time serves as a clearing-house that may aid the colleges in formulating saner requirements.

A unit represents a year's work in a subject. The following table shows some interesting contradictions in college entrance requirements:

Subject.	Colleges prescribing it.	Colleges not accepting it.
More than two and one-half units in mathematics.....	32	19
Seventh unit of foreign language.....	21	49
First unit of natural science.	91	8
Second unit of natural science.....	13	22

Every high school of any size has pupils preparing for several different colleges. It is, therefore, easy to see the difficulty entailed by this divergence in requirements.

An interesting and encouraging table shows that many subjects not formerly included within the pale of academic respectability are coming to be recognized. For example, drawing is counted for entrance in 124 colleges, shop-work in 97, economics in 92, business training in 88, agriculture in 80, and the home-loving academic infant, household economics, in 79. The list of colleges accepting household economics does not include one of the more important women's colleges of the East, such as Barnard, Wellesley, Vas-

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sar, Smith, Mount Holyoke, Bryn Mawr, and Goucher. Now, I thoroughly believe in these colleges. They teach many things—among others the love of beauty; and no man or woman can lead a full life who does not love beauty, whether in nature, in art, in literature, whether the beauty be that of great forests, of dim cathedrals, of haunting music, of wonderful paintings, or of the poets we can all read, and the birds and flowers that are at the doors of so many of us. But usefulness comes even before beauty, and no man or woman has a right to enjoy beauty unless he or she can pay for it by some kind of useful work. Once I stopped at the house of a farmer friend at harvest time, and became worried about the haggard looks of the farmer's overworked wife. After inquiry of my friend himself why he didn't substitute for one of his hired men a hired girl, as an obvious act of justice to his wife, I asked the latter why her daughters did not help her. "Oh," she replied, in perfect good faith, "they can't work; they're educated." Well, this always struck me as a fine example of what education should *not* be. Contrast it with the case of one Southern woman of whom I know—a college graduate, devoted to books and flowers; not of large means; and she runs a farm, is bringing up her eight children, and is the great social and industrial influence for good in her neighborhood. That is the kind of college product worth producing!

The Bulletin shows at a glance the attitude of each of the 204 colleges listed. Among the most liberal are some of the great institutions of the country, notably Harvard, Chicago, Leland Stanford Junior, Clark, Michigan, and Wisconsin. This bulletin will make it easy for high school principals to distinguish between those institutions that do and those that do not recognize themselves as an integral part of the democratic educational machinery of the country, and to advise their pupils accordingly.

The report of Mr. Kingsley's committee, above referred to, gives the following valuable summary of the conditions which make the present bulletin of such vital importance:

"Dr. Henry S. Pritchett, in his Annual Report of the Carnegie Foundation, finds that American education, from elementary school to college, is suffering from the attempt to teach too many subjects to the same student at the same time. He believes that students taking the newer subjects should not be required to carry all the older subjects. He states emphatically that this is no argument against the enriched curriculum of the high school; but that, on the contrary, the high school must go on still further enriching its curriculum, and that it is the duty of the college to adjust itself to the high school thus broadened.

"It is the duty of the tax-supported high school to give every student instruction carefully designed to return to society intelligent, able-bodied, and progressive citizens. Moreover, hard work is to be secured, not by insistence upon uniformity of tastes and interests, but by the encouragement of special effort along lines that appeal to the individual. Our education would gain in power and in virility if we made more of the dominant interest that each boy and girl has at the time. The boy who pursues both the liberal and the vocational sees the relation of his own work to the work of others and to the welfare of society; whereas the liberal without the vocational leaves him a mere spectator in the theater of life, and the boxes in this theater are already overcrowded.

"Mechanic arts, agriculture, or household science should be recognized as rational elements in the education of all boys and girls, and especially of those who have not as yet chosen their vocation. Under the authority of the traditional conception of the best preparation for a higher institution, many of our public high schools are to-day responsible for leading tens of thousands of boys and girls away from the pursuits for which they are adapted and in which they are needed, to other pursuits for which they are not adapted and in which they are not needed. By means of exclusively bookish curricula false ideals of culture are developed. A chasm is created between the producers of material wealth and the distributers and consumers thereof.

"The high school should in a real sense reflect the major industries of the community which supports it. The high school, as the local educational institution, should reveal to boys and girls the higher possibilities for more efficient service along the lines in which their own community is industrially organized.

"Our traditional ideals of preparation for higher institutions are particularly incongruous with the actual needs and future responsibilities of girls. It would seem that such high school work as is carefully designed to develop capacity for and interest in the proper management and conduct of a home

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should be regarded as of importance at least equal to that of any other work. We do not understand how society can properly continue to sanction high school curricula for girls which disregard this fundamental need, even though such curricula are planned in response to the demand made by some of the colleges for women."

I need hardly say that I am not decrying cultural education. I believe in it with all my heart. But I believe that it comes second, and a long way second, to training along lines of social and industrial usefulness; and, furthermore, I believe that the effort should be made to meet the widely varying individual needs of each individual boy or girl.

JAPAN TO-DAY AND TO-MORROW

III—VILLAGE HOMES AND PEOPLE

BY HAMILTON W. MABIE

THERE is a quaint picture of a little Japanese village, snow-bound, by that very human painter Hiroshige, that gives one a sense of remoteness from the rush of action, of a kind of aside in the vehement talk of the world very engaging to one who is entangled in the tumult of Tokyo, or still hears in the distance the clang of New York, the "central roar" of London, or the sharp staccato of Paris. The fragility of the little group of houses is emphasized by the weight of snow which rests on them, and the three or four people who move about convey a sense of the noiselessness with which the business of life is being transacted that day in those little houses shut in from the weather by sliding screens of rice-paper. The little hamlet is folded away from the world in that "tumultuous privacy of storm" which Emerson loved in Concord, where the solid house standing four square among the trees was a visible symbol of New England grip on the material as well as the spiritual realities. One can imagine the quiet of the library to which the mind of the Orient always found ready access, and one can rebuild the cheerful fire before which on winter nights the solitary Thoreau found congenial comradeship in the boys who were quick to recognize his intimacy with birds and animals and his command of the secrets of woodcraft.

In these little Japanese houses there is no master of philosophy sitting by a cheerful fire, but there are men and women who accept the simplest conditions of living without a murmur, and there are children in whom cheerfulness is not only inbred but inwrought; who seem to be born under a cheerful star, and who have been trained to bear pain with fortitude and to endure hardship with a smile. It is not true that in Japan babies never cry, any more than it is true that in Japan flowers have no perfume; but it is true that crying is rarely heard in the Japanese home. To the question why babies cry so little in this country the significant answer was made, "We teach our children to be patient;" a form of education rarely found, it is to be feared, in American homes.

Those little houses which Hiroshige loved to paint are so fragile that fire or flood consumes them with appalling rapidity; but the shock of the earthquake, which is a daily occurrence in some parts of the country, leaves them practically uninjured. One Japanese writer has described his country as "vibrant;" and when one remembers that the daily average of earthquakes in the Empire is four and a half, the adjective takes on scientific accuracy; and the ancient myth that the islands rest on a fish which sometimes tires of its position seems a reasonable explanation.

The foreigner who comes from cities piled high with massive structures of granite and marble is struck at once in Japan by the fragility of the houses of the people who work with their hands, and is quite likely to rush to the conclusion that as are the houses so are the people who live in them. We of the West write our histories on the surface of the earth with heavy hands, and imagine that bulk of material is the register of civilization; and when a Hindu or Japanese

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comes our way and shows no interest in our sky-scrapers, we are amazed at his lack of appreciation, and do not understand that he has other standards of civilization.

In Hiroshige's village the walls of the houses are translucent, and at night, seen from a distance, they look like a cluster of great lanterns. They have only two or three rooms, are quickly built and easily repaired, and cost less than a hundred dollars. As a rule, they have no furniture beyond a chest of drawers; the larder is often stocked, but it hangs in baskets from the ceiling. The beds are rolled up and put out of sight in the daytime. In some houses there is a square opening in the floor in one of the rooms, in which the fire-box stands, and there the food is cooked. The laundry is done out of doors; in some localities a stream of hot water flows through the village. The food is largely fish, of which there is great abundance; rice, which is the principal product of the country; and vegetables from the little fields which are part of every farm and surround every village. Foremost among these is the *daikon*, a long white radish of evil odor but not unpalatable, and greatly valued as a digestive corrective of a diet which is heavily weighted with starch.

There is some variety of color, but uniformity of style, in the dress both of men and women. The kimonos of the poorer people do not change with the fashion nor even with the season; as it gets colder, more kimonos are put on. The men who work in the fields and in the cities look very like the men of the same class who appear in Shakespeare's plays; they wear a kind of smock, or blouse, generally blue in color, with trousers of the same material, which fit the leg like the old pantaloon. It is a more serviceable dress for work than ours, and much more artistic. Straw sandals, sometimes with a divided foot-covering, but often without it, protect the feet; and in rain or mud a raised wooden sandal lifts the wearer above the slush. Babies are never left at home, apparently, in the houses of the poorer people, but are carried on the backs of their mothers or of the older children; and a good many men share this duty.

On cold days the *hibachi*, or fire-box, in which coals of charcoal glow, is placed on the floor; but the house is never warm in cold weather. There is probably no really warm Japanese house in Japan; warmth is matter of clothes, not of artificial heating. This is true only of the houses built in the Japanese fashion; houses built in the foreign fashion are numerous among the Japanese of fortune, especially those who entertain foreigners, and many of these are not only beautiful, but very comfortable in the matter of temperature. But in Japanese houses of all grades, and in Japanese hotels, heat is a matter of choice; if you wish to be warm you must bring the warmth with you.

Out of doors in wet or snowy weather the man of the little farm or village house wears a large straw hat which looks very like a big bowl, and a nondescript waterproof garment of straw which the farmers and men of the mountains have worn for centuries. Indoors, on wet days, the women devote themselves to home industries—to the making of matting and of rope, to spinning and weaving. The house is kept with the greatest neatness; and while the surroundings are sometimes very objectionable, cleanliness reigns supreme within. In Japan the bath is a national institution, and provision is made for it everywhere at a nominal expense. Foreigners who bring the tradition of the cold bath with them, and regard warm water as a compromise with effeminacy, soon discover that the hot bath, which is universal in Japan, seems specially adapted to the climate and has a kind of medicinal value. Those travelers from the West who bring their national habits and traditions with them, and refuse to follow the customs of the country, soon discover that the Japanese seem to possess a superior knowledge of their own country; though a few never reach this advanced stage of enlightenment, and decline to recognize differences in climate which, if ignored, sooner or later have their revenge. The thermometer in Japan needs interpretation almost as much as the language of the country; it rarely registers a very low temperature, but it often produces the effect of a very low temperature. There is a saying in Tokyo that it is "warmer by the thermometer and colder by the overcoat" than in other parts of the world. The climate is in fact, like Japan itself, a kind of middle term between the East and the West; the extremes are not great, but the dampness generates a penetrating chill in winter and a disheartening humidity in summer. It is very like the English climate carried to excess. It is not an unwholesome climate, though its lack of stimulus compels foreigners to take a slower pace than at home.

The sun is the central heating plant in

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Japan, and in selecting a site for a house exposure to the sunshine is the determining factor. The rooms into which the morning sun pours its rays are soon warm, and the genial temperature continues until a cloud shuts out the light and heat. The "poor man's furnace," which so aptly describes the Lung' Arno in Florence on which idlers and beggars bask, describes also the sides of the roads and streets in Japan which lie within the glow of the sun; and the difference between sunlight and shadow is almost as marked as in Italy on wintry days.

In the little houses of the poor there is at least one room which is matted; this is raised a foot or more above the level of the street, and a row of wooden or straw sandals await those who are going out or coming in; for in the palace or the humblest house the foot-covering worn in the streets never touches the soft and scrupulously clean matting. The floor in a Japanese house is not only a place to walk on but to sit on, and, often, to use as a table. The kettle is always simmering on the *hibachi*, or fire-box, and the good old song which directs Polly to "put the kettle on" has no meaning in a country in which the kettle is always in service. It sometimes gives a touch of domesticity to the little room which serves as an improvised chapel for a Christian service. The Japanese who returns from a visit to Europe or America will tell you that the first sound which gives him a vivid sense of home is the clatter of the wooden sandals on the platform of the station as he leaves the train. He will also tell you that there are sounds which always recall his childhood: the sound of the wooden screens which are pushed back when the house is opened to let in the morning, the soft whish of the long feather duster with which the housemaids greet the day, and the hiss of escaping steam from the kettle.

In the little village home life is very simple and housekeeping is reduced to first principles. Fresh fish, often eaten raw and regarded as a delicacy even by the *gourmet*, rice, beans in many forms, and other vegetables, furnish the staple diet, with many small cups of tea; if the head of the family is a laborer or a mechanic, he is off early, for his hours are long and his wages are meager; and the children are soon noisily clattering along the road to the long, many-windowed school-house which is as characteristic of the Japan of to-day as the long flights of stone steps climbing to temples hidden among the trees are of the Japan of yesterday. Every child old enough to study books has a little bundle neatly wrapped in gayly colored cloth, for bundles are never carried in paper wrappings in Japan. If you go into the school, the children will pay no heed to you until their attention is called to your presence; then they will all rise and bow gravely to you in perfect unison. The teachers will tell you that they delight in coming to school and need no urging to be studious. In old days they would have grown quietly into acceptance of the state of life in which they were born; to-day the more ambitious and capable may go far on the road to education; for the expense of college and even of university education is incredibly small to one accustomed to the American scale. Eighty dollars a year will carry the frugal boy through college.

There may be few books in the little house, although books are cheap; but newspapers are read everywhere by all sorts of people, and the little village is no longer isolated; it talks politics and knows what is going on in Tokyo. Its houses are fragile and easily erased from the face of the earth. Of the million people who once lived in Kamakura there are practically no visible traces save a group of temples. The houses have vanished. But while the houses of Pompeii have survived the race that lived in them, the Japanese have come to greatness, though the fragile houses that sheltered their childhood have left no trace behind. Their strength has been and is in their habit of filial reverence and service, their disciplined capacity of endurance, their skill in applying ideas to life.

Kyoto.

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THE NEW BOOKS

JOHN MUIR'S BOYHOOD

THERE is great reason for rejoicing that John Muir chose to give us, in a volume by itself, "The Story of My Boyhood and Youth" (Houghton), instead of making it the introductory part of the complete autobiography he is planning. Whether in fiction or biography, books are rare which truly bring the grown reader's mind close to the heart and life and way of thinking of a boy. One recalls Mr. Howells's "A Boy's Town," Mr. Vachell's "The Hill," Mr. Charles D. Stewart's "Partners of Providence," and a few other books; but uncommon indeed is such a faculty as John Muir here shows for remembering not only facts, but moods and aspirations. He always has been intensely interested in people as well as external nature, in the farm as well as in science; he had as a boy that desire to know, that eagerness of imagination and persistence in seeking new things, that have made him as a man go so far and see so much with the understanding eye and tell what he has seen with so vivid a touch. When he changed, as he says, the University of Wisconsin for the University of the Wilderness, after four years of studying those things he wanted to know about, regardless of regular courses, he "wandered away on a glorious botanical and geological excursion which has lasted nearly fifty years and is not yet completed, always happy and free, poor or rich, without thought of a diploma or of making a name, urged on and on through endless, inspiring, Godful beauty." So, with all his youth, his thought was free and his spirit that of joy and hope. His grimly orthodox Scotch father tried to impress him with the terrors of literal hell-fire into which bad boys would be cast "as we are casting branches into this brush fire," but infinitely hotter; but, says Mr. Muir, "those terrible fire lessons quickly faded away into the blithe wilderness air; for no fire can be hotter than the heavenly fire of faith and hope that burns in every healthy boy's heart."

There is humor abundant in the chapter on "Boyhood in Scotland," with its recollections of the rule of the rod at school and home, the austere Sundays, the school-boy fights, and the first forbidden but irrepressible excursions into the out-of-doors; some indignation at the narrowness of that life might have been natural, but that is not John Muir's way.

Those "auld lang syne" days were ended when one night the father announced: "Bairns, ye need not learn your lessons the nicht, for we're gan to America the morn." To the Wisconsin wilderness went the family by sailing-ship, coach, and ox-train. There John found delight in true farm life, in the new country, in the unknown animals and flowers, and, above all, in the fact that Wisconsin was a veritable "Paradise of Birds," so that he (and his reader) finds it well worth while to devote an entire chapter under that title to his pleasure in bird observation; here evidently he first trained his eye and mind to keen power in seeing and noting. Another equally readable chapter tells of the hunting of small game then possible for the boys. In short, "everything about us was so novel and wonderful that we could hardly believe our senses except when hungry or while father was thrashing us." Even his hard work as a plow-boy, when only twelve years old, did not slacken his universal interest; and his recollections of what he saw of people and things make up a graphic picture of Wisconsin life half a century or more ago.

Soon his love for books sprung up as irresistibly as had his love for nature. His father forbade his reading nights, so he set to work to train himself to awaken early. He records his joy at finding, the first morning, that he was out of bed at one o'clock: "Five hours to myself! I can hardly think of any other event in my life, any discovery I ever made, that gave birth to joy so transportingly glorious as the possession of those five frosty hours." His awakening to literature was as individual and original as everything else about him. He tells us:

> I remember as a great and sudden discovery that the poetry of the Bible, Shakespeare, and Milton was a source of inspiring, exhilarating, uplifting pleasure; and I became anxious to know all the poets, and saved up small sums to buy as many of their books as possible. Within three or four years I was the proud possessor of parts of Shakespeare's, Milton's, Cowper's, Henry Kirke White's, Campbell's, and Akenside's works, and quite a number of others seldom read nowadays. I think it was in my fifteenth year that I began to relish good literature with enthusiasm, and smack my lips over

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favorite lines, but there was desperately little time for reading, even in the winter evenings—only a few stolen minutes now and then.

Comparatively few people know that John Muir was an inventor as well as a naturalist; in his early days he made some rather remarkable contrivances—for instance, a clock and lever that would tilt a bed on end at a selected time as a hint for a sleepy person, a thermometer so delicate that it would indicate the heat or cold of a hand brought near it, a clock that would start fires, and a machine for taking the bones out of fish. His experiences in the field of invention, if not important, at least indicated an ingenious and active brain; his neighbors called him a genius; his machines were welcomed at the State Fair; but what was best of all was that he enjoyed himself tremendously in the making of them, and talks about it here with humorous retrospection.

Blitheness and simple sweetness, human sympathy for the world and all in it—bird and beast and man—make this book delightful. It is unassuming, sincere, and entertaining.

In the Vanguard. By Katrina Trask. The Macmillan Company, New York. $1.25.

An effective, dramatic presentation of the horrors of war. We cannot agree with the conclusion of the hero that war is always wicked, but it is well for us to realize how terrible a necessity it is when it is a necessity.

Twenty Years of Life Messages from an Historic Boston Pulpit. By Thomas Van Ness. American Unitarian Association, Boston. $1.

A volume of brief, practical sermons dealing, not with problems of scholastic theology, but with problems of moral and spiritual life—readable and worth the reading, both by laymen and by ministers.

Truth About the Titanic (The). By Archibald Gracie. Mitchell Kennerley, New York. $1.25.

Few readers of The Outlook will fail to recall Colonel Gracie's personal narrative of the scenes witnessed by him when the Titanic foundered. A more convincing and moving narrative was never written. Colonel Gracie has recently passed away; and it is understood that his death was hastened by the hardships and suffering he endured in the great disaster. This volume contains not only his personal description of the disaster, but summaries of the evidence given before the various commissions that investigated the matter, and other records and stories. It cannot fail to interest a very large number of people.

The Daffodil Fields. By John Masefield. The Macmillan Company, New York. $1.50.

A recent article in The Outlook commented at some length upon Masefield's "Everlasting Mercy" and his "Story of the Round House." His latest volume has all the rugged strength, the astonishing rapidity of movement, of those earlier works, and at the same time shows a marked advance in power of expression and a decided growth in poetic feeling. In this long narrative poem, as in "Dauber," Masefield is occasionally merely crude when he wishes to be virile, but the desert stretches in his imagination are fast being brought under subjection. The story of the "Daffodil Fields" is the old familiar triangle—a variation on the theme of Enoch Arden; but Mr. Masefield has treated the subject with an individuality that silences any criticism that might be raised upon that score.

Turkish Woman's European Impressions (A). By Zeyneb Haynoum. The J. B. Lippincott Company, Philadelphia. $1.75.

Zeyneb Hanoum is said to have been the heroine of Pierre Loti's "Les Désenchantées." This lady has now written a book in which she tells us about the life of the harem in Turkey, and relates her experiences after leaving it. In the Occident as in the Orient she seems both discontented and disenchanted. Hence, though the book is readable, the reader may become impatient. He may even think that the volume might have been condensed with profit.

Muse in Exile (The). By William Watson. The John Lane Company, New York. $1.25.

There is little magic either of meter or matter in this latest volume of William Watson's. It is a long road he has traveled from his unforgetable sonnets to the unforgivable verses that make up so large a part of this book. Why a poet of Mr. Watson's standing should devote a whole page to such a quatrain as the following it is difficult to comprehend:

LIBERALISM

To Liberalism I owe and pay
Allegiance whole and hearty,
The Liberalism which has to-day
No foe like the Liberal Party.

These lines may be an accurate and uncolored presentation of Mr. Watson's political belief, but they have no place in a volume labeled "Poetry." It would be unkind to suggest that the title of this book is more appropriate than its author intended.

The Private Papers of Henry Ryecroft. By George Gissing. E. P. Dutton & Co., New York. $1.50.

The discussion aroused by the "Private Life of Henry Maitland," that patently disguised biography of Gissing which reveals with such questionable propriety the pitiful details of his unhappy life, lends timeliness to the republication of Gissing's own quasi-autobiographical volume. It will at least serve as a reminder

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that Gissing had better taste and a finer sense of delicacy than his ill-advised biographer.

History of Ohio (The). By Emilius O. Randall and Daniel J. Ryan. In 5 vols. The Century History Company, New York.

In their handsomely printed "History of Ohio" Mr. Randall and Mr. Ryan have published a really monumental work. Yet it may very well invite even the casual reader, especially if he be an Ohioan by birth or environment. In these volumes he is fairly sure to find something, at least on the historical side, to challenge his interest and attention.

Principles of Prussian Administration. By Herman Gerlach James, Ph.D. The Macmillan Company, New York. $1.50.

As Dr. James says, the realm of administrative action of a government falls into five principal branches: foreign affairs, military affairs, the judicial system, finances, and internal affairs. The present volume deals with the last named, and is an adequate description of the internal administration of Prussia. For centuries Prussia has been developing its present system, and the system has served as a model for nearly all of the States in the German Empire. This is a timely publication; for we live in an age when there is a general desire for greater governmental administrative activity. The author's style is in general clear; occasionally, however, the text might have been slightly condensed with profit.

Among Famous Books. By John Kelman, D.D. The George H. Doran Company, New York. $1.50.

In this volume of essays, ranging in time from the Gods of Greece to Gilbert K. Chesterton, and in subject from Samuel Pepys to Francis Thompson, Mr. Kelman has attempted to define and illustrate the age-old issue between Paganism and Idealism. More ponderously, but more exactly perhaps, the volume might well have been entitled "Dualism and Literature." Most appropriately, the book concludes with an excellent discussion and a sympathetic appreciation of the "Hound of Heaven." It has been more than interesting to watch the gradual process by which this great poem has grown into our racial consciousness. The end of this growth is not yet.

A Muslim Sir Galahad. By Henry Otis Dwight. The Fleming H. Revell Company, New York. $1.

Dr. Henry Otis Dwight's more than thirty years as a missionary at Constantinople have given him abundant opportunity to become acquainted with life in that city. His latest book depicts that life, not only describing the habits of a heterogeneous population, but in especial dealing with their thoughts and motives, their social and religious ideas. The present volume is not, like Dr. Dwight's "Constantinople," a book purely of description of peoples, customs, and problems, but is a story. It has to do with one Selim's quest for a satisfying religion, and is of special interest because it throws additional light on the present-day conditions of Mohammedanism in the Turkish Empire.

Life and Letters of William Cobbett (The). By Lewis Melville. The John Lane Company, New York. Two volumes. $10.

This beautifully printed and elaborately collated biography is for the specialist rather than for the general reader. Like so many essays in biography and autobiography, it is so crowded with details which are of no importance except possibly to the genealogist that the reader cannot "see the woods for the trees." As a matter of fact, Cobbett's peasant origin gives his life peculiar interest to the student of the sources of democracy, and his life in Philadelphia as a bookseller and publisher, during which he championed, sometimes obnoxiously, the cause of the British or Tory party in the United States, lends some peculiar interest to his career to the American reader. Leslie Stephen or John Morley or A. C. Benson might have made an interesting one-volume story of Cobbett's life, but biographers of this type are not common.

France from Within. By Claire de Pratz. The George H. Doran Company, New York. $3.

Miss de Pratz's intensive study ought to be read especially by those who do not know French home life. While the book deals with other phases of "France from Within," with education, for instance, it is very informative regarding French women, particularly the Paris shop-girls. One will be disappointed, however, if he looks for some elucidation of the problem of workingwomen's wages and their morals. Occasionally the book seems trivial, and in one instance, to us Anglo-Saxons, unmoral. Despite this, it is well worth reading. In general, it is very feminine. As the author points out, the finest qualities of the French are fundamentally feminine. Unfortunately, the volume lacks an index.

Life of Benjamin Disraeli, Earl of Beaconsfield (The). By W. F. Monypenny. Vols. I, II. The Macmillan Company, New York. $3 per volume.

The story of Lord Beaconsfield's rise to literary and political distinction is told in the first two volumes of Mr. Monypenny's "official" biography with a fullness and vividness that deepens one's regret for the fact that, owing to its author's untimely death, the work must be completed by another hand. Particularly noteworthy is the skill with which Mr. Monypenny has selected from the mass of correspondence at his disposal letters which reveal with unexpected clearness the characteristics that account for Disraeli's steady progression to high place and power—his abounding self-confidence, the intensity and brilliancy of his imaginative powers, the keenness of his intellect, his audacity, and the strange mixture of idealism and opportunism that served him so well in his period of

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political foundation-laying. The story of his social triumphs—the more remarkable in view of his Semitic origin—necessarily claims not a little of his biographer's attention, as also does the story of his early ventures in literature, the discussion of which reveals Mr. Monypenny as an able and discriminating literary critic. But it is evident that his chief concern is, as it should be, with Disraeli the budding politician. Writing from a distinctly Tory point of view, hence with little sympathy for the statesman Sir Robert Peel, with whom Disraeli "broke" on the Protectionist issue, Mr. Monypenny nevertheless succeeds, as a rule, in subordinating partisan feelings to the spirit of historic justice, and the impression left on the mind by a perusal of his analysis of the events leading up to the displacement of Peel and the elevation of Disraeli is one of admiration for a difficult task well performed. Altogether, indeed, his two volumes constitute one of the most important additions to biographical literature that has appeared in recent years.

Drift of Romanticism (The). By Paul Elmer More. Houghton Mifflin Company, Boston. $1.25.

Mr. More, unlike some of his fellow-essayists who have rethreshed that perennial topic, seems actually to have a definite conception of what Romanticism is, and how it has affected the literature, science, and philosophy of the last century. His attitude toward the whole movement can be best conveyed by a brief quotation from his chapter on Huxley. Romanticism, according to Mr. More, confuses "the rebellion of the lower elements of our nature with the control that comes from above nature." In other words, we have thought that we were obeying conscience when we were merely obeying desire. Mr. More goes on to say:

> In the romantic literature that unfolds from Blake there is much that is simply true, much that is beautiful and magnificent, and there are moments that express the divine awe that belongs to the sudden inflooding of the veritable other-world. . . . But the historic romanticism of the nineteenth century, when it strikes its central note, whether it be the morbid egotism of a Beckford, or the religious defalcation of a Newman, or the æstheticism of a Pater, or the dregs of naturalistic pantheism seen in a Fiona Macleod, or the impotent revolt from humanitarian sympathy of a Nietzsche—this romanticism is in its essence a denial of classical dualism and an illusory substitution of the mere limitless expansion of our impulsive nature for that true infinite within the heart of man which is not of nature, and whose voice is heard as the inner check, restraining, centralizing, and forming.

Fatigue and Efficiency. By Josephine Goldmark. Charities Publication Committee, New York. $2.

No student of the great movement in this country for social justice, for government enforcement of sanitary and hygienic conditions of labor, and for moral reform by economic legislation, can afford to ignore this book. It is one of the most valuable contributions which have yet been made to the comparatively new science of social economics. It is published under the auspices of the Russell Sage Foundation, and its author, Miss Goldmark, has been for a long time one of the executive committee of the Consumers' League. "That tired feeling" which has so often been made the subject of good-natured raillery by newspaper jokers and cartoonists has been found by modern research to be the direct product either of obscure and baffling disease—as in the case of the hookworm—or of unconscious or semi-conscious muscular and nervous strain. Miss Goldmark begins by considering the nature of fatigue. Fatigue is, in plain language, a symptom of a certain kind of poisoning. "A tired person is literally and actually a poisoned person—poisoned by his own waste products." This was discovered less than twenty-five years ago by Mosso, an Italian scientist:

> He demonstrated that the blood becomes charged with these chemical wastes produced in the muscles, and carries them to all parts of the body. He proved this by injecting the blood of a dog fatigued by long-continued running into the vessels of a second dog from which an equivalent amount of blood had been drawn. Upon this, the second dog showed the usual signs of fatigué.

The next step in Miss Goldmark's argument is to show that women, from the nature of their organic and physiological structure, are less resistant to fatigue than men. It is, therefore, essential that there should be different laws for the regulation of the labor of women and of men. Scientific experiments have proved that monotony, as well as muscular overstrain, can produce fatigue poisoning. The noise of machinery may also have a toxic effect. Carefully prepared and studied statistics show that industrial fatigue is productive of accidents—that is to say, the accident rate is highest in those hours of the day when the fatigue of the laborer is the greatest. Miss Goldmark further considers the new kinds of overstrain which have displayed themselves in the new kinds of modern industry, and in her study of the conditions of women factory workers she shows that a high rate of infant mortality and a low birth rate invariably accompany overstrain in factory work. Miss Goldmark is not merely content with presenting the scientific and physiological aspects of the question, but gives a summary of what has been done and what has been omitted, in meeting the evils of overstrain, by labor and social legislation. This important volume, of which we can here give our readers only a glimpse, is not one of mere general statements based upon the inductive method; it is a book of scientific research fortified by facts and figures, and yet so direct and human in its application that it will appeal to the non-scientific reader as well as to the scientific expert. It is written without passion or partisanship, and must, we think, make a deep and permanent impression upon every citizen and every legislator who reads it.

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THE READER'S VIEW

MR. MABIE'S RECEPTION IN JAPAN

Those who for years have appreciated the artistic and literary excellence of Hamilton W. Mabie's influence in the pages of The Outlook, as well as the numerous readers of his books, cannot but be interested in his present experiences in Japan, where he has met with a reception the cordiality of which, it is safe to say, has not been exceeded by that extended hitherto to any foreign visitor. To know of Dr. Mabie's welcome among all classes of the Japanese, and of those aspects of his trip about which he himself is not likely to say much, will assist readers of The Outlook in justly estimating the significance of the series of articles he is now contributing to its pages in reference to Japan and the Far East. It is not in Dr. Mabie to say much about himself; and yet, apart from his unusual personality and character, as well as his ability, this visit to the Land of the Rising Sun would lose much of its meaning and influence. When he was selected as exchange professor to deliver in Japanese universities a course of lectures on American institutions, in return for the lectures given in the United States last year by Dr. Nitobe, it was felt by many that, though the choice was an ideal one, Dr. Mabie would nevertheless labor under a greater disadvantage than Dr. Nitobe in having to face an audience that knew much more about America than Americans knew about Japan. But Dr. Mabie, being a typical example of what Emerson described as the American scholar, soon rose to the occasion with remarkable achievement, for he determined to appeal to the Japanese mind by a presentation of that aspect of American civilization about which it knows least, and yet about which it should know most, if the two nations are to pursue the paths of peace in mutual cooperation. The lecturer framed a course of thought designed to bring before Japan the genius of American life and institutions in a manner never attempted hitherto; and though this must invariably be an extremely difficult task, involving as it does an exposition of American freedom and American individualism that to the Japanese mind must appear to border perilously on "dangerous thoughts," yet the essential genius of republican civilization has been laid before the nation in a manner and spirit so tactful, sympathetic, and graceful that every Japanese has recognized in it the truth spoken in love. Indeed, it is not too much to say that among the many friendly deeds that America has done for Japan, the despatch of Dr. Mabie on this mission of illumination must be ranked as one of the most important and far-reaching, especially in the direction of international amity and mutual understanding.

To the educated Japanese Dr. Mabie has proved something more than a great scholar, a great teacher, and a great prophet: he has been the only real master of style in literature and language that the thousands of Japanese students of English have ever had the opportunity of hearing; and it may not be too much to hope that his visit will do something to create the same taste for English as a literature that young Japan already cultivates for English as a language. Then English will become to Japan not only a means of communication with a great race, but a means of moral and spiritual inspiration uniting the East and the West in one common life. The æsthetically divine qualities of English literature, were Japan to employ teachers capable of revealing and interpreting them, would doubtless be deeply appreciated and assimilated by a highly artistic people like the Japanese; while the resultant influence on the nation's own literature would be profoundly wholesome both in content and form.

At Dr. Mabie's lectures space proved insufficient to accommodate all those who wished to be present, no academic lecture hall being large enough. In centers where the lectures continued successively from day to day, the audience was larger at the last lecture than at the beginning. Probably no foreign lecturer has had a similar experience in Japan. The spirit of hospitality extended by all classes, from the ordinary officials up even to the Imperial Court, has been almost unprecedented. Thus Dr. Mabie has been enabled to see and understand every side of Japanese civilization, as well as to see something of the great natural beauty of the country and the unique genius of its people. In Korea, too, he had an equally warm reception, and learned much of what Japan is trying to do for a people rising out of centuries of misgovernment and just beginning to appreciate the benefits of modern civilization. No doubt Dr. Mabie's impressions and experiences both in Korea and Japan will be fully recounted in the articles he will contribute to The Outlook. The point to keep in mind is that his work in Japan has been well done, this being the opinion of all the leading foreigners and Japanese in the Far East, and that America can have no regrets in having despatched him to tell in Japan the wonderful story of her history and civilization.

J. INGRAM BRYAN.

Tokyo, Japan.

MATHEMATICALLY INACCURATE

The inclosed clipping is taken from one of the leading articles in a recent issue of The Outlook: "The vote of the three-quarters was divided nearly equally between Mr. Roosevelt and Mr. Wilson; the vote of the one-quarter was given to Mr. Taft." It scarcely appears fair, in an article evidently carefully prepared,

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to quote figures so inaccurately. The latest figures from the "Daily News Almanac," of Chicago, indicate the following popular vote:

Wilson	6,292,600
Roosevelt	4,120,101
Taft	3,481,632

Instead of the vote being divided nearly equally between Mr. Roosevelt and Mr. Wilson, the facts are that Mr. Wilson received a vote more than fifty per cent larger than Mr. Roosevelt, whereas the vote for Mr. Roosevelt and Mr. Taft was nearly equal, Mr. Roosevelt being approximately twelve per cent greater. The combined vote for Mr. Roosevelt and Mr. Taft was but approximately twenty per cent greater than the vote for Mr. Wilson.

CLYDE M. CARR.

Chicago, Illinois.

THE FLOODS A NATIONAL PROBLEM

I was very much pleased indeed to see in The Outlook Colonel Roosevelt's article on the flood problem, and what I am writing is by no means in the way of criticism, but to supplement it and to point out that there are even stronger arguments for a Federal Commission with very wide powers.

The cause of floods is by no means entirely, or even largely, as I believe, deforestation. They are quite as much due to swamp drainage. While to a very large extent this cannot and should not be stopped (for it improves the public health as well as increases the amount of farm land), yet it does throw an extra burden upon the streams. It requires no elaborate engineering calculations (which have, however, been made) to show that getting the water promptly off the uplands and out of the swamps, in the spring, means putting a heavier load on the river valleys. Again, the tendency of a river in building out its mouth is to raise the grade of the bed of the river, and also, by the deposit of silt at times of flood, to raise the flood plain. If the river is kept from overflowing the flood plain, the bed will be raised more rapidly, until it may, like the Po at Ferrara, Italy, have its bottom above the level of the surrounding country. Under this gradual rise we are sure, from time to time, to have floods and breaks which will be more and more destructive.

The way to do is as in Egypt, or follow the system called "warping," practiced in England, whereby parts at least of the flood plain are set aside to receive the crest of the floods and to be gradually raised in level. Later, when these have been so raised in level as to serve no longer as reservoirs, some other part must be taken.

Now, there is a great demand upon the Federal Government for money to be spent in regulating the streams in one way or another, but without the slightest suggestion that the Federal Government, or the people as a whole, who put up the money, should have any interest in the value thereby preserved or created. The time will come, without fail, when we shall have to have flood lines precisely the same as harbor lines, and when the National Government will have to have special rights (involving possibly, in certain cases, the policy of leasing the land) below the flood lines. This will be a truly National and Federal policy. The sooner we come to it, the less money and the fewer lives will be wasted in remedies which are only temporary preventives, some of them leading to worse results, in the long run.

Therefore Colonel Roosevelt blazes out the path of progress in saying that the situation calls for a National Commission of the highest engineering ability and widest powers.

ALFRED C. LANE,
Ex-President Michigan Engineering Society.

Tufts College, Massachusetts.

OUR MISTAKE

There seems to be a serious error in the calculations of the income tax on page 849 of the current number of The Outlook. The tax on an income of $63,000 will be

1% on $59,000	$590	
1% " 30,000	300	
2% " 13,000	260	
		$1,150

and on $110,000 it will be

1% on $106,000	$1,060	
1% " 30,000	300	
2% " 50,000	1,000	
3% " 10,000	300	
		$2,660

You seem in both instances to have calculated the additional tax on the part of the income over $50,000 at the same rate as on the part between $20,000 and $50,000.

Montclair, New Jersey. W. E. BURTON.

THE TAX RATE ON BUILDINGS

In reference to your recent discussion of the Salant-Schaap Bill (under the heading "A Tax Problem") in your issue of April 5, the following statement may be of interest to your readers:

The New York Congestion Committee sent out a series of questions to leading economists of the country on the results of halving the tax rate on buildings in New York City, by five equal reductions in five consecutive years, and received replies from Professor Irving Fisher, Yale University; Professor T. N. Carver, Harvard University; Professor Walter E. Clark, City College of New York; Professor E. A. Ross, Wisconsin University; Professor John R. Commons, Wisconsin University; Professor C. Linn Seiler, University of Pennsylvania, and Professor Franklin L. McVey, University of North Dakota.

Only one of the six, Professor Ross, thinks that the selling value of land would be appreciably reduced. Professor Carver thinks it is doubtful. Professors Clark, Carver, and Ross

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think the increase in the selling price of land would be appreciably reduced, Professor Fisher that it would be slightly reduced, and Professors Seiler and McVey that it would not be reduced at all.

All are agreed that more buildings would be constructed with a halved tax rate on buildings than with a uniform tax rate.

The four replying to the question say rents would be reduced to a greater extent than the reduction in taxes.

Only one thinks that loans would be called on improved properties to amount to anything—Professor Seiler, who thinks this might possibly be done for a short time.

Only Professor Seiler thinks that where the total tax on an improved property is increased because the land is worth so much more than the building the owner can shift part of the increase tax to the tenant generally; the rest deny this.

All are agreed that it is just to tax land increments at a higher rate than that imposed on all land in the city.

As to whether it is "confiscatory" to tax land values at a slightly higher rate, Professor Ross says "No;" Professor Seiler, "Difficult to answer;" Professor Fisher, "All taxation is confiscatory;" Professor Carver, "Somewhat, but not enough to count;" Professor Clark, "Not unless every tax is confiscatory."

To the question whether it is "discrimination" to tax land values at a higher rate than buildings, Professor Fisher says, "No more than the difference in any other taxes, *e. g.*, whisky and matches." Professor Carver, "Yes." Professor Clark, "It is valid discrimination." Professor Ross, "It is proper discrimination, based on difference in origin of such values.' Professors Seiler and McVey, "No."

Every one of them agree that it is good fiscal policy to tax land at a higher rate than buildings.

All but Professor Carver think it would encourage ownership of homes.

Professors Fisher, Clark, and McVey think that the half tax on buildings would increase the taxable base of the city, through stimulating the construction of new buildings; Professor Carver thinks this doubtful; Professor Ross omitted to reply; and Professor Seiler says it would not, if the city is normally increasing in wealth.

Professor Commons sent the following statement:

"I have long been strongly convinced that a gradual reduction of the tax rate on buildings, leading finally to exemption of all improvements, would be one of the most important gains that could be accomplished in our system of taxation. This is peculiarly true as a city grows in size, and, of course, my judgment would apply to New York more than any other place in the country."

THE NEW YORK CONGESTION COMMITTEE.
New York City.

FINANCIERS, PROTECT YOUR SUBORDINATES

We are familiar with the policy of merged units, concentrated management, greater economy, and lowered cost of product, which may sometimes be advantageous to the general public; but are we alive to the fact that the high prices which are frequently paid for separate properties means that the former owners have actually robbed, and often ruined, men who have served them faithfully for years?

The inhuman side of an ordinary business transaction has recently been revealed to me, and I feel that it has some bearing upon the present-day industrial unrest.

The facts are these, and they are doubtless of common occurrence. A company which for thirty years had enjoyed increasing prosperity was sold at a very high figure. No provision was made to protect the employees. If any restraint had been placed upon the purchasers in this regard, the sale, which was most profitable to the stockholders, would not have been accomplished.

The high capitalization upon which the property was acquired forced the new owners to a policy of stern retrenchment in order to earn dividends. Many capable men were discharged, and others subjected to salary reductions. The suffering of these men, and of those dependent upon them, was great.

Is it impracticable, under such circumstances, to safeguard individuals? Is there not something wrong when large profit to stockholders involves corresponding loss to employees? In fact, is not the benefit to the former in direct ratio to the injury to the latter, as the higher the capitalization by the new owners the more severe becomes the policy of retrenchment?

Those who profit most through such transactions do so because of devoted service by many obscure men for whom the successful operation of a company is a vital matter. The owners are usually people of wealth whose investments are widely distributed, and who take little interest in particular enterprises. It is natural that they should feel slight personal responsibility, and most of them would resent the assertion that their gain became the loss of those who made their gain possible. Perhaps their first question might be, "Why did not the directors protect all parties?" Could the directors do so and still make their conduct square with modern "efficient" business standards?

New York City. STOCKHOLDER.

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MANY INVENTIONS

IS ACROSS-THE-OCEAN FLIGHT POSSIBLE?

Lord Northcliffe, the proprietor of the London "Daily Mail," has offered a prize of $50,000 to the first person making a seventy-two hours' transatlantic flight in a waterplane between Great Britain and the United States, Canada, or Newfoundland. The contest is to be open to all nationalities, and the flight may be commenced on either side of the Atlantic. In an interview printed in the "Daily Mail" Comte de Lambert, the eminent French airman, inventor of the hydroplane and a former pupil of the late Wilbur Wright, gave it as his opinion that the two great difficulties in a transatlantic flight would be to keep one's course if there were no ships in sight and the wind changed, and to avoid being smashed by the waves when a descent was made to replenish petrol supplies. "The trouble with the wind," he continued, "is, you may keep your course by a compass, yet all the while, without knowing it, may be drifting. It is absolutely necessary that the machine be able to float for a week, say, in case the engines fail. As things are to-day no machine can cross without stopping en route for fuel. Meanwhile I consider the scheme of flying across with stoppages to replenish perfectly practicable. It is merely a question of luck, and having two days' calm weather with a slight following wind will make a great difference. The waterplane is the machine of the future for crossing water, for it has nothing to compete with except the boat."

A MILLION DOLLARS A DAY

A million dollars a day is now the export record of the iron and steel manufacturers of the United States. The official records for the current fiscal year show $215,000,000 worth of iron and steel manufactures exported in the 215 days for which a statistical record is available. This total includes the Bureau of Foreign and Domestic Commerce's general group of "Iron and Steel Manufactures," $174,000,000; agricultural implements, of which iron and steel are the components of chief value, $22,000,000; automobiles and parts, except tires and engines, $15,000,000; and electrical machinery, about $4,000,000.

No class of articles exported from the United States has shown in recent years such a phenomenal gain as that of iron and steel manufactures. The exports of iron and steel and articles chiefly composed of those materials showed, twenty years ago, in the fiscal year 1893, a total of but $35,000,000; ten years ago, in 1903, $120,000,000; and in the fiscal year 1913 they will be fully $365,000,000, or an average of a million dollars a day for the full year.

North and South America are the largest markets for our iron and steel manufactures exported. In a few articles, such as metal-working machinery, mining machinery, sewing-machines, cash registers, builders' hardware, and steel billets, Europe is a large purchaser, larger than any other grand division; but in nearly all of the other articles or classes of articles forming the group of iron and steel manufactures, North and South America are by far the largest purchasers.

PHYSICIANS WARN FLOOD DISTRICTS

Boil all water and pasteurize all milk used in the districts now suffering from flood and storm, is the warning sent out by the "Journal of the American Medical Association." The immediate havoc wrought to life and property is only a part of the results of storm and flood, for following in their wake will stalk sickness and death from exposure, the unavoidable lack of food, medicines, and care, and disorganized sanitary conditions, with polluted water. Naturally, says the "Journal," we may expect a large amount of pneumonia and other congestive diseases in the afflicted areas, as the results of exposure on the part of the survivors. Little can be done to avoid these, but epidemics of some infectious diseases can be successfully guarded against. Where sewerage and water systems have been affected, the slogan for several weeks must be, *boil the water and pasteurize the milk.* With the breaking of dams and sewers and the flooding of water supplies whether of wells or reservoirs, the water is bound to be polluted, and typhoid fever is almost certain to become widespread unless the simple precaution of boiling the water is immediately adopted. This should be continued in every household for weeks and perhaps months until danger from this source is past.

EARLY INVENTIONS BY WOMEN

The records of the Patent Office could afford a good deal of evidence against the theory that womankind is not inventive in the mechanical sense. Even in the early days there were many patents applied for by

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women in America. A writer in the New York "Evening Post" cites a few instances, including some not very feasible:

Mary Kies applied for a patent, on the 5th of May, 1809, for a process of straw-weaving with silk or thread; Mary Brush invented a corset in 1815; Sophia Usher invented a carbonated liquid cream of tartar in 1819; Julia Planton invented a foot-stove; there were three entries with the Commissioner of Patents for women's inventions in 1831, 3 in 1834, 6 in 1857, 44 in 1866, 60 in 1870, 93 in 1873, 124 in 1876, 180 in 1886, and the proportion of women's inventions, from being one in every 500 in the early part of the nineteenth century, had become by 1890 one in every 126.

Patents were granted to women in that time for submarine telescopes and lamp, mowing and reaping machines, improvements in construction of iron and steel armor for war vessels, locomotive wheels, furnaces for smelting ore, apparatus for punching corrugated metals, heat radiators, corn-huskers and shellers, as well as many household inventions. One of the most interesting of the latter was a bedstead that whisked up into the ceiling, invented no doubt by some woman who visualized the future flat, in its lack of entirety. Another was the rotary-motion washing-machine, the two extremities of the walking-beam of which were rigged up so that the inventor's children could play see-saw and wash the clothes at one and the same happy time.

A CHICKEN EVERY TWELVE SECONDS

In Port O'Connor, Texas, there is, it is alleged, a machine that is capable of turning out a chicken every twelve seconds for twenty-four hours a day and for three hundred and sixty-five days in a year. It is described by Mr. George F. Paul in the "Technical World Magazine:"

This mammoth hatchery is the third of its type built by the inventor, who was formerly a poultry expert for the Government. It is the second largest hatching establishment in the world, being slightly exceeded in capacity by a hatchery at Petaluma, California, which holds 165,000 eggs as against 150,000 in the Texas machine.

Perhaps the most remarkable feature of this plant is the fact that all the eggs, together with room for candling, chick packing, and all engines, fans, and equipment, occupy but a single floor sixteen by fifty feet. Furnished with common incubators, such a room would have just about the same capacity in three weeks as this plant has in a single day.

This wonderful economy of space and cost is attained by placing the eggs in superimposed trays like the type cases in a printer's case-rack, or the trays in a fruit-drier.

One of the unique improvements in the Texas plant is a turning system, by which compartments holding 10,000 eggs are swung on a pivot and the eggs turned by inverting the entire compartment. This enables one man to turn 100,000 eggs in less than two minutes. These eggs are ventilated and maintained at an equal temperature by an eight-hundred-pound centrifugal fan, requiring four horse-power to operate it, and the temperature is regulated to a tenth of one degree, while water sprays regulate the moisture to a similar nicety.

A RADIUM STORY

Every one knows that radium is precious, even in the most minute quantities. The particles come sealed up in bulbs. The radium in one of the first bulbs that were received in London had a curious history, says a writer in the New York "Sun." A physician in Portland Place was applying the bulb to a patient, when he accidentally let it fall, and a moment after crushed it under his foot. The value of the radium to the physician was very great. He removed his boots from his feet, and cut out a square in his valuable carpet. He had boots and carpet burned, and out of the ashes refined the original radium salt. It was placed in a new applicator, and is in use to-day.

A PULLMAN AUTOMOBILE

A mammoth and luxurious touring car is thus described in a railway magazine:

The most luxurious touring car ever built was recently constructed by the president of a Canadian automobile company. It looks like a Pullman car, and has sleeping accommodations for nine persons, including two servants. For short trips, in which sleeping quarters are not required, it accommodates twenty-five persons.

The car contains chauffeur's quarters, a ladies' stateroom, six feet square, with berths for five people; a second stateroom, of the same dimensions, providing for four; a kitchenette, and toilet-room. Besides this, there is an observation platform at the rear. The central stateroom is the dining-room as well, having two three-foot extension tables with a width of nineteen inches; while a folding desk makes it convenient for correspondence. The kitchenette is equipped with a complete outfit for preparing and serving meals, even a refrigerator being included. The crockery is protected from breakage by separate compartments for every piece.

LONG DISTANCE WIRELESS

The first wireless message sent direct from the United States to Germany was sent on January 17, from Sayville, Long Island, and received at the Nauen tower near Berlin, Germany. The distance is about 3,600 miles. Heretofore it has been necessary to relay wireless messages to Berlin and other points on the European continent.

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BY THE WAY

Coal, oil, and gas continue to be discovered in unexpected places in this country, says a writer in the "Country Gentleman." No one knows where the deposits of oil and gas may lie; their location is shown only by the drill, so the practical operator asserts. Therefore, says the writer, the owner of any land should exercise the greatest care in granting any rights to whatever may lie hidden beneath the surface. If this care had been exercised in the past, the great fortunes made out of oil and coal lands might have been more equitably distributed.

"Suggestive plays," according to the "Dramatic Mirror," "will not be tolerated in the West. There was a day, years ago, when conditions were primitive. . . . That day has gone. To the American theatrical manager the West holds out a welcome hand. But he must bring the best that can be given."

The union printers of the United States pay old-age pensions to 1,089 members, at the rate of $5 per week. Among the pensioners are six women. The Typographical Union, the circular stating these facts asserts, is probably the only trade union that has women on the old-age pension roll.

Under the proposed income tax law, according to Treasury experts, 425,000 persons would be subject to taxation. Of these the greatest number, 128,000, would be taxed on incomes of $5,000 to $10,000; the smallest number, 100, on incomes of over $1,000,000 each per year.

The weight of a carat has varied in different places from 188.5 milligrams in Bologna to 254.6 milligrams in Arabia. A uniform weight of 200 milligrams is now used in France, Germany, Italy, Spain, and Japan, and will be used by American dealers in precious stones after July 1. The new weight slightly reduces the size of a carat in America (it has been 205.3 grains), and hence will increase the weight of a given diamond as expressed in carats.

Monte Carlo's "bank"—*i. e.*, the sum set apart by the Casino's managers for the day's transactions—may sometimes have been "broken" by a lucky player, but the institution itself is not likely to become insolvent while it maintains its present percentage of winnings—more even than a gambler's share, it would seem. The receipts of the past year, its management announce, were $9,400,000, and the profits $3,800,000.

A famous tenor had a famous auditor in a somewhat infamous place the other day—Enrico Caruso being the first, Julian Hawthorne the second, and the Federal Penitentiary at Atlanta, Georgia, the third. Caruso sang to the 900 convicts, with whom Hawthorne is included on a charge of using the mails to defraud. An appreciative poem by the novelist was read to the tenor after the concert.

The Woolworth Building in New York City, the tallest office building in the world, was opened for business a few days ago with a noteworthy housewarming. It cost $13,500,000, and, according to the architect, is "a structure unique in New York, since it stands without a mortgage and without a dollar of indebtedness."

A city that has no money to devote to playground and recreation work for its children is to be pitied; but it is to be congratulated if such a condition results in a competent man's offering his services without salary for carrying on and developing the work. Such a city, according to one of its newspapers, is Marion, Ohio, and such a man is one of its residents, Mr. Addison Bain. It is to be hoped that Mr. Bain's devotion will result in providing funds in some way for putting such work on a business rather than an altruistic basis.

"Harper's Bazar," one of the earliest magazines for women in this country, has, it is announced, been sold by Harper & Brothers to W. R. Hearst, publisher of "Good Housekeeping" and other well-known magazines and newspapers. Many households will doubtless feel as if they had lost an old friend.

Speaking of modern women in fiction, a writer in the "Bookman" says: "The grandmother of them all is little, brave, ugly Jane Eyre, who in 1847 walked deliberately out of the old world of human females into the new, almost uninhabited world of women. The first of the rebels, she has remained almost the finest of them all. More than most men and women, . . . Jane was captain of her soul."

A former American Ambassador to Great Britain, Joseph H. Choate, paid a fine compliment to the retiring British Ambassador to the United States, James Bryce, at a farewell dinner given to the latter in New York City. "England," said Mr. Choate, turning to the guest of honor, "has sent, will send, many Ambassadors, but there's only one Bryce in the whole list. The American people from the Atlantic to the Pacific love and honor you, sir."

There are 765 heroes on the Carnegie Hero Fund Commission's list. The oldest person on this roll of honor is Martin D. Wade, of Bradford, Pennsylvania, aged 57; the youngest is R. Kenneth Oliver, of Tampico, Illinois, aged 11. Both of these heroes rescued persons who were in imminent danger of being run over by trains.

The women of Arles, says Cecil Headlam in his book about "Provence and Languedoc," are among the few comely provincials who have resisted the fashions of Paris and cling to their traditional costume. "The *ruban diadème*," he says, "the *corsage*, the *fichu*, the *jupon*, and a chain bearing a Maltese cross, constitute a costume at once becoming, simple, and picturesque, and it sets off the loveliness of these unique and glorious women as no crinoline or hobble skirt or beehive bonnet is at all likely to do."

Napoleon is said to have had nineteen horses killed under him in his various battles. His favorite war-horse, Marengo, which the Emperor rode for eight hours at Waterloo, long survived his master, dying in England in 1829, at the age of thirty-six.

Wild rice, according to a consular report, is "the most nutritious cereal in America." The plant has a long black grain, and hence is sometimes called black rice. It has been used from time immemorial by certain Indian tribes as their principal food. In recent years it has come into the white man's markets, selling for considerably more than ordinary white rice.

Moving pictures, says the "Bulletin of the Authors' League of America," are no longer an experiment, they are an institution; they have attained a dignity equaling that of the drama. The result is that "there is a market for good plots, and several dramatic agencies have established departments for the exclusive handling of moving-picture plays."

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